

Mind



Matter.

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[FOR MIND AND MATTER.]
A SCOTCH LOVE SONG.

BY C. FRED. FARLIN, M. D.

Come sit ye down beside me, lass,
An' place your han' in mine,
Look on me wi' th' twa bright een,
That sparkle like new wine:
Fu' weel I know, although your lips
Nae fond affection tell,
That ye ha'e conned Love's lesson, lass,
An' learned it over well.

Ab, lass, ye are sae bright an' fair,
Sae winsome an' sae guid,
That I ha'e learned somewhat o' thee:
Frae careless creatures hid:
The roses glowl' on your cheeks,
The sparkle in your een,
The smiles that hide upon your lips,
By a' the world are seen.

But there's a beauty deeper yet,
Than eyes o' men behold,
Tis loyalty to Truth an' Love
With constancy o' soul;
The rose tint o' your cheeks will fade,
The gleam go frue your eye,
But inward beauty once possessed,
Dear lass, can never die.

Because sae wholly guid an' pure,
An' ripe an' sweet within,
I reach my twa arms out to you
An' fold you closely in;
Come storm or sun, or fair or foul
Life's future weather be,
I am content if then, sweet lass,
But wak' the world wi' me.

Rochester, N. Y., Feb. 6th, 1883.

SPIRIT COMMUNICATIONS.

MRS. J. M. F., MEDIUM.

February 16th, M. S. 35.

VOLNEY.

GOOD MORNING.—I approach you this morning with a very strong desire to be able to do something for the cause I advocate; for I see from the condition of society to-day, that there is a necessity for some one to wield a mighty power to overcome superstition and error. And it is with that desire, that I approach you, to give you strength to accomplish this important work. When you come to understand the forces that are acting upon individuals, you will not be astonished at the results; for they, in themselves, bear evidence of a great revolution in the minds of the people. This revolution is coming to its height rapidly. Individuals are beginning to learn that they possess some power within themselves, and the struggle for independence is going on, although it looks to many as if each soul was holding itself back from important truths. But seeing and understanding the motive power, I know that it will not be long until men and women will have their liberty—not liberty as many conservative minds understand it to be; but the liberty to be themselves, and knowledge sufficient to create conditions that will make them enjoy life to its fullest extent. Some minds question the wisdom of the great destruction that is taking place in so many different localities. Humane, sympathetic minds feel that it is something dreadful for individuals to be hurled into another life without a moment's preparation and with a great dread upon their souls. And the question is asked by many, why it is that spirits stand and look on, and seem to revel in all this fearful and dire distress? I am here to answer that question, as I understand it; and to try, in some way, to give you a knowledge of why these fearful events occur. Now, you understand that you are controlled by a law which, without proper knowledge, you are unable to overcome, and make different conditions for yourselves. There is no spirit that returns and is truthful, but will not say that they are controlled by their own spirit identity and the forces around them. They may see and understand coming events, but they have not the power to overcome that great force which moves every atom in the universe. But there is one thing that we are enabled to see; and that is, we not only see the causes and effects, but we know what these causes and effects will produce; for effects in time become causes, and one follows the other so rapidly, that it is almost impossible for individuals to keep a knowledge of coming events, or the forces that are moving every individual in his or her life's course. I am with you in sympathy, and am desirous, in some way, of being enabled to control you, or to make different conditions for each one. But I see that your minds are not entirely at rest in regard to some circumstances that are coming up. You feel restless and anxious, and do not exactly understand which way to go, or what to do. Let me say to you that events will so shape themselves, that when the end comes, you will be entirely satisfied with your experiences, and also with the recompense for those experiences. Men are brothers, in reality not understanding the law that governs them. Each one, to the physical eye, is working to destroy or break down important truths. But when the power penetrates them, they see that each occurrence is a necessity, and that each result acts upon some forces in nature to produce something that is a benefit to, and of interest to men. In all ages of the world, men have looked forward to the time when they could place themselves in a condition to understand this well enough to be happy in the physical form, and each one has performed their labor according to their ability; and now you have gained knowledge and wisdom enough to know that un-

seen forces surround and act upon you, and by giving what knowledge they possess, are, in a great measure, making you independent, and free men and women. Everything is in some way contributing to lift the shackles from the minds of the masses, and to make them not only honest workers in building up materials, but workers in the great spiritual flank movement, revolutionizing and moving on to make the conditions that society is always looking anxiously forward to. I am independent of all the shackles of superstition and ignorance, and I look upon some of the old revelations, or what are called old revelations, as the great corrupting power of the human family, and I stand in your presence determined to give utterance to my positive knowledge in that direction. Men are ignorant and undeveloped, coarse in their natures, from something that has caused men to suffer martyrdom and to live lives of misery, when in reality they had a right to the honor and respect of every man and woman, for having the power to stand independent and free, and to express themselves, as individuals, I wish you success in this great work, and knowing that you will be successful and prosperous in the end, I will give you my name as Volney.

[We take the following account of Volney from Chamber's Encyclopedia.—En.]

"Constantin Francois Chassebœuf Count de Volney, was born at Craon, in Anjou, on the 3d of February, 1757. He was the son of an advocate of good reputation. His family name was Chassebœuf, but on arriving at manhood, he assumed the additional surname of Volney. He got his preliminary education at the colleges of Ainean and Angers, and afterward went through a protracted course of study at the University of Paris. His father wishing him to join his own profession, he spent some time preparing for the bar; but he renounced law for medicine, which, however, he never practiced. He had inherited a competency from his mother, and soon after completing his studies, in the year 1783, he set out for Egypt, with the intention of travelling in Egypt and Syria. This expedition occupied him for about four years. On his return to France in 1787, he published his celebrated 'Travels in Syria and Egypt,' which still contain the most trustworthy as well as one of the liveliest and most interesting accounts which have been published of the tribes with which he came in contact. This work at once procured him a great reputation. At first, there was a disposition to question the veracity of some of his descriptions; but their truthfulness was fully confirmed when the French became more familiar with the Egyptians and the Arabs through the expedition of 1796. The sagacity of the chief political conclusions to which his residence among these people had brought him, which in 1788, he embodied in a pamphlet—'Considerations on the War between the Turks and the Russians,'—has also been shown by subsequent events. In 1790 he was elected to the *Etats Généraux* as a member for his native district, and took a somewhat prominent part in the political discussions of the years which followed, showing himself, as he has done in his works, a fast friend of the public liberties, a mocker of all systems of religion, and at the same time a fearless opponent of popular excesses. He was imprisoned for his outspokenness in 1793, and was not liberated till after the downfall of Robespierre, in July of the following year.

"In September, 1794, Volney published his 'Ruins—Reflections upon the Revolutions of Empires,' upon which, and upon his 'Travels,' his reputation chiefly rests. Volney believed that political, like all other organizations, are subject to decay and destruction. The discussions contained in the 'Ruins,' cover almost all the radical questions in politics. Its principles are those of 1789. It vindicates the doctrine of the rights of man, establishes the duty of toleration in matters of opinion, and maintains, with perhaps too much of sarcasm and mockery, the human origin and the essential falsity of all religious systems. In the previous year, Volney had published his 'Natural Law,' a catechism for a French 'citizen,' in which he treats morality as physical and material science, to be studied upon the same methods as the other natural sciences, and having no object but the conservation and improvement of society. This work was afterwards republished under the title of the 'Physical Principles of Morality.'

"Towards the close of 1794, he was appointed Professor of History in the short lived *École Normale*; and the brilliant discourses, not untinged with paradox, which he delivered in this capacity, made a sensation in Paris even at that unsettled time. On the suppression of the *École Normale* in 1795, he went to the United States, intending to spend the remainder of his days there; but circumstances made his residence there very disagreeable to him, and he returned to France in the spring of 1798. In his absence he had been elected a member of the Institute; he was, soon after his return, admitted to the Academy; and henceforth his life, though not inactive, was prosperous and untroubled. He had early been acquainted with Bonaparte, and had been of service to him at the time when political circumstances had deprived him of employment; and Bonaparte, on becoming First Consul, desired to associate him with himself in the government as Consul or as Minister of the Interior. Volney refused both offices, but accepted a seat in the Senate. He protested against the establishment of the Empire, and resigned his seat in the Senate; but his resignation was declined; and during

the existence of the Empire he formed one of the little band, sneered at by Napoleon as *ideologues*, who in the Senate attempted by their criticisms to restrain the arbitrary conduct of the emperor. Henceforth, however, his occupations were mostly literary. He published 'Researches into Ancient History,' several of the papers contained in which were written in the early part of his career; and also several linguistic works, in which he attempted to popularize, and, by means of a universal alphabet, to simplify the study of Eastern languages. He had accepted from Napoleon the title of Count, and the commandment of the Legion of Honor; and upon Napoleon's downfall he was among those who were called to the House of Peers by Louis XVIII. His latest work, in 1819, was 'The History of Samuel, the Inventor of the Sacredness of Kings.' Volney died on the 25th of April, 1820, shortly after completing his 63d year.

[Such was the great and eloquent friend of human liberty, whose spirit is still engaged in the important work of freeing the souls of humanity from the thrall of superstition, ignorance and priestly tyranny. In the name of humanity we thank him for his wise words of counsel, and his well grounded assurances of an early revolution in human affairs on the earth, as well as in the spirit sphere.—Ed.]

HIMMELMEYER.

(Baden Baden, Germany.)

Well, I would just like to ask you whether it is any worse than the flood that took all the inhabitants of the earth? [This was asked, in response to some remarks in relation to the destruction of life by the recent floods in the West.] And as God Almighty saw fit to do that, I do not see that you need make much fuss, because a few people got killed. But that is neither here nor there. You would like to know something definite about why these things happen. I don't claim to be very smart, but I will tell you all I know about it. Well, so far as I see and understand, there is a great commotion among the planets. Now, I am not an astronomer, but I am around about where wise people are, and have gotten a few ideas through that means. It seems that it is a little like cleaning house. There are certain elements that are needed to make men and women progressive—that is, there are certain changes to be brought about, and certain necessities, even in spirit life, to aid spirits to make that condition that you have had prophecies to you so often, and that you have been assured would be brought about. Now, there are scarcely any of those individuals that enter into spirit life suddenly from any great calamity, but who come out of actual physical experiences—that is, there was no preparation to weaken or break them down by disease. They go right into spirit life, and take up their existence, direct from that one great calamity, and it gives them a power that is beyond that of any one living out their earth lives and suffering for years with disease, or becoming enfeebled by age. It is a necessity in the great workings of nature, and when you come to understand that these individuals are not great sufferers, but relieved, perhaps, from years of misery, we look upon it as a blessing instead of a calamity. Of course these events seem fearful; but when you look upon individuals suffering for years on end after another, sudden death is a blessing, because each individual that went out in that way, had no experience of pain, but of great fear for a few moments. Now, I think it is wisdom, and far preferable, than to live in the physical form with fear and misery all the time, when you can have it wiped out in a moment. Of course the destruction of property is something that touches every reader about as close as anything, because I see what wonderful use all this material could be put to. But the resources of nature are so great that it will not materially affect the human family, and it will wash and burn out terrible conditions and make it possible for something grander and better to appear. Now, I had nothing to do with bringing about these events, and regret as much as any one the necessity of such things. But I am anxious, also, to see the human family placed in a position where it may fully realize the importance of the physical existence, when every human soul will have the power to expand and grow in strength and beauty. And knowing that all these things are a necessity, and that each dreadful calamity is only an evidence that a great work will soon be accomplished, I rather greet it with pleasure than with sorrow. But, at the same time, I feel a deep interest in every individual that is left in the physical form to suffer, and perhaps, endure hardships for a short time longer; so I come to you, trying in this manner to reach out to the real sufferers in these great calamities, and say to them, you are not forgotten—you are not likely to suffer eternally—but it will be the means of placing you in a position where you can not only enjoy life for to-day, but you will know that no future calamity will crush out the joy of your household. Men must learn wisdom by these dreadful experiences, and it brings human hearts nearer together; for they can see the possibility that, in an hour, they too may be bereft of their substance and stand in need of aid and sympathy. Let your hearts go out, and each one of you strive to be true to yourselves, doing the important work that is placed before you with confidence and love; for the end will be satisfactory to you. We do not possess the power, and do not wish to

interfere with individualities; but when we are enabled by a law, to come to your aid and to give you strength and sympathy, we take the opportunity with joy, working with you, and striving with you, to make a condition where men and women will have the opportunity to see the important truths of life from their own standpoint—each one enjoying their opportunity to be themselves. Also, to enable them to acquire knowledge to put aside all that may obstruct their happiness in a material life. I am with you in spirit, desire and hope, hoping that the time will come when you will look at the subject as I do, and trust in and enjoy life as much as it is possible for you to do. Himmelman, of Baden Baden, Germany.

HANNAH CASPER.
(Tuscaloosa, Alabama.)

I cannot help but listen to your conversation, and I feel as though I would like, in some way, to explain to you how I look at the subject. [This had reference to further conversation in relation to the position taken by the previous spirit.] Now, there are different conditions in society, and people are acted upon in different ways, and each one follows their own particular feeling in every direction. Now, for my part, I would at any time rather be burned by fire, or drowned by water, than to live a long life with individuals that bent all their energies to my misery or persecution. Death itself is nothing so dreadful. It is only the way people look upon it. You have gotten yourselves psychologized with the idea that it is something horrible. And although you believe spirits can control and surround you, you have a sense or feeling that your friends are a great way off and cannot come all at once. You do not believe in their constant presence and ability to give you power to think and act. You believe that the spirits remain around, but in your daily life you do not realize that they are constantly with you, making an effort in various ways to bring themselves in complete rapport with you. But there are very few spirits that really understand the law perfectly enough to manifest themselves on all occasions, and that is why you feel they are away or at a distance from you. Now, I feel satisfied myself, after investigating for a long time, that there are, perhaps, one-half of the human family that would be willing to be taken into spirit life without one moment's warning, if it could make them better conditions. It seems that they are so surrounded that every circumstance goes against their happiness or their feeling of rest. There is a constant anxiety or conflict going on, so that the individual feels as though he would be willing to lay down in the grave for the sake of having rest, even without having any other knowledge or existence. But that is not saying that this condition is right. It is wrong. It is a necessity at present, but wrong; and there is no spirit that I see, that possesses any intelligence whatever, or has any knowledge that they control and use a human organization, but what desires in some way to make a condition in society where there will be no necessity for individuals to desire to end their physical existence, or to desire to make changes constantly through a feeling of unrest or misery. Now, you are the outgrowth of great ignorance—that is, conditions that have existed before you have had this effect upon you; and you cannot in a moment throw it off and become entirely free. But we are gaining power so rapidly, and you seem to come so in sympathy with us, that I feel assured that it will not be long till we can mingle with you, as we once did in the physical form; and the world may say just what it pleases about the matter—I know that this is true. And it will not be long until spirits will gain the power to be with you constantly, and you will recognize them as your friends; also, when there is any particular attraction between you, there will be no compulsion for you to make an appearance of respect and love, when none exists. I that there is one thing that the world needs at the present time, and always has needed; but we are growing in strength, and if there are a few more calamities to bring us material to work with, it will not be long until you will be entirely satisfied with the events of the past; and entirely satisfied with the conditions of things at that time, and with what the future will bring to you. Hannah Casper, Tuscaloosa, Ala.

JOHN ADAMS.

(Recently drowned at Cincinnati, O.)

Well it takes all kinds of folks to make a world, don't it? How do you all do, anyhow? [Oh, we are feeling very well.] I would like to know if this is the resurrection? [It is for you.] Well, there seems to be mighty few at it, don't there? I would like to know whether this is me or not? [I guess it is you.] You are satisfied it is? Even, I, ought to be, but I expected when I was resurrected that I would keep on my own sort of garments, and here I am in a gown! It beats the nation! I would like to see the old fellow himself, but I don't seem to remember. I tell you this is a mighty ticklish situation! Isn't it? [It will be all right. You go ahead. You are among friends, so go on and tell us all about it.] It seems all friendly enough to me, but I am not used to this kind of a party. [We are all right.] I am glad you are, for I begin to feel that I am all right. [You will feel better after you leave the medium.] Why look here! Do you see them hands? [The control extended the medium's hands upwards, as he said this. He was answered in the

affirmative.] Can you help them. [We will help all we can.] Well, I can't help any more. [They will have an opportunity to come, too, as you have done, and in that way they will get help.] Oh! I begin to understand. Do you know I staggered in here and did not know anything. [You were a little off your bearing. That is why spirits come and take hold of the medium. It is to give them light.] Well, what puzzled me then was, I seen the hands—the water was so high, it was impossible for me to do more than I did, and I guess I must have lost my life that way, too. [You were drowned, and they were too; and probably they do not know they are dead. Perhaps you can explain it to them after you leave control of the medium. Can you tell us where you lost your life?] In Cincinnati. Well, I can not see how I am going to do any good here—I had better go there. Don't forget. My name is John Adams. There is a man who says there are going to be more dreadful things happen; and I think there has been bad enough already. I never read the Bible very much, but I think I read somewhere in it, that God said he never would destroy the world again with water. But I think he is doing a good deal now. I don't understand. I guess I had better back out. [You will understand it better after you leave the medium.]

LETIE JOHNS.

(Five or six miles from Paterson, N. J.)

I feel as though it was very important for some one to try and explain things that seem to be creating quite a doubt in the minds of the people, or making them feel that we do not at all times appear to be consistent. At least, in controlling one instrument, we give a communication that is something different from a communication given through some other organization; and by reading many communications there is a difference in each one of them. Which one, you will ask, is the real genuine communication from the spirit it purports to come from? Now I will say to you, that it is something very important to the human family, to understand this one matter; for it will settle a great many difficulties, and make many individuals that are enemies, friends. Now, when I control this organization, I have experiences and thoughts, from the conditions and influences that surround me, that make me give a communication, that, perhaps, will not be exactly like one that I may give through some other organization; because there are different conditions, and different influences to direct my thoughts, and I give them as I feel the same. I may control some other organization, and seem, perhaps, to vary a little in my thoughts, or give something that individuals will say is not like what I gave previously through the other. And the reason is this; that I see and understand something that I feel to be attributes of myself. But I think that if these communications are placed side by side, you will not then see much variation, or, at least, there will be that in each one, that will bear evidence of the presence of each spirit that they claim to come from. Now, when you take a trip, or start out on a journey, your experiences are different at different places, and you express yourself accordingly. You see one thing one way, and another thing another way, and in talking to different individuals about the same place, your language and thoughts will not be exactly alike; and it is the same with us. We use our power, and exert it upon individuals; but after taking hold of an organization, we of course have experiences that are different, sometimes, from what we had before, and we give what we feel to be of the most importance at the time. Now, this seems to be creating quite a controversy between men and women; and many individuals feel a desire to know the exact truth. But you may take it to yourself. If you expect to act upon individuals you will act differently upon each one; but you will not lose your identity in so doing. You will be only bringing what force you can, to bear upon those individuals. I would like every one to understand this matter. We want mediums all over the world to come into harmony with one another. There is labor for every one—there is not one but who is interested in this great work. Some naturally precede others—some have had various experiences, and can be adapted to uses that others cannot. But each one is a necessity—each one gives us strength to complete the work that we have commenced with such earnestness, and the hour is drawing near, when the souls of men will necessarily have to decide whether it will be independence that will govern their life's action; or whether they will be controlled by a tyrannical power that is willing to subject them to years of misery, and to hold them in darkness for an indefinite period. The question now comes up: What must we do to give the truth to the world? What must we do to accomplish the great work? And I will say, as far as I understand it, each one must be true to themselves, and wipe out of their existence all semblance of hypocrisy. Let truth ever come uppermost. Individuals have their rights, and they have a right to express themselves according to their feelings; and as you become determined in that direction, it will be impossible for any power to lead your minds in a direction of deceit or falsehood. For so strong within yourselves, the truth will be, that it will be impossible for any power to overthrow it. The difficulty in the past has been that so many persons acknowledge this important truth, they know there is some power acting on their organizations—some power controlling them and causing them to do many things which seem strange unto themselves, yet, through fear of condemnation of their friends, or the ridicule of some minds not capable of coming in rapport with the truth, they hold themselves subject to, or at least live lies. The life they should be the most condemned for, is the one they present to the world; and the truth that dwells within them and gives them power and strength to live, is concealed. They go out in the dark, visiting places where individuals will not know them, to get light and receive fruit from the invisible world. How long this state of things will exist, I am unable to say; but every effort is made in our life to overcome this difficulty. It is the result of a false education which taught men to be gloomy,—to appear better than it was really possible for human beings to be. There is something in human nature that cannot be anything beyond human nature; and in striving to make the world understand that they possess the power to be something beyond that, they have fallen into a condition of hypocrisy which is leading many earnest truth people into many troubles, and giving them many hours of untold anxiety. Now, I speak thus

for the benefit of the whole human family. There is scarcely one but needs some advice in that direction; for the teachings of men have been so corrupt that it is impossible for them to stand out and adhere to the truth, and throw falsehood and treachery aside. And what can you expect of spirits coming into such conditions? Can they always mould and wield power sufficient to overcome this state of things, and correct this positive fact when they are surrounded by such conditions? Give us nothing but fairness and the result of that fairness will be the conviction of every human soul, that they possess an immortal spirit which lives and acts through all eternity. Lettie Johns. I lived in the country five or six miles from Patterson, N. J. I have tried to do my duty and hope my effort will have some effect for good.

THEODORE HAITHERMAN.
(Near New Orleans, Louisiana.)

GOOD MORNING.—I don't know that I will be able to say a great deal, for as I stand here there seems to be such a mist before me that it is impossible for me to penetrate it and understand what is beyond it. Yet I am conscious that it is necessary for me to see, or at least for the mist to clear away, before I can realize or understand what my real destiny is to be. And this has been the experience of many who have controlled the medium. I felt it would be better for me to speak of it, than to leave it unmentioned. Many spirits that have never taken hold of an organization, see this mist so thick that it is almost impossible for them to express themselves as they desire; or to understand what their real identity is, or where they would naturally gravitate. And it is, perhaps, well for you to understand, that in first taking hold of an organization, and trying to give communications to our friends, and to the world, that we spirits have a wonderful experience outside of the thoughts we express. It is something beyond my power of description; but as far as I am able to do so, I will try and give you my individual experience. I feel as if I was an airy nothing trying to penetrate to the very depths of the universe, yet unable to understand from what point I must start, or what I must do to come in rapport with the condition that will reveal the mysteries of the universe to me. Now, this is of itself an experience that adds much to the spirit's strength, and does much towards throwing off all superstition and ignorance, and also gives spirits to understand that they are their own identities. We may seem to be entirely different from what we are, yet we have an anxiety, hope and desire, that in the end all things may be well. Now, I have attended this circle all through, and although not controlling the medium, I have had the pleasure of listening to your conversation, and I find that you are just as anxious to penetrate the mist—just as anxious to understand, not only what life is beyond, but to understand how to make conditions that all humanity may know that they have an eternal existence. One thing, in your conversation, struck me very forcibly, and that was, that when spirits first took hold of the organization they were in reality themselves, and afterwards were directed by some of the guides of the medium. I listened astounded, for it was real news to me, not having controlled before, but looking at the spirits while they held the organization, I understood this much of the matter. Now, when the spirit first comes in rapport with the human organization, it naturally uses all its force to preserve its own identity, and afterwards when it becomes completely imprinted all through the organization, it takes hold of every atom and works with the organization very much as the spirit would use it, to which it belongs. Yet never at any time does it lose its own spirit identity. We are, it is true, dependent upon bright and noble minds for the conditions that exist. They give us the opportunity to approach the medium, but there is no spirit that has ever communicated through an organization, but felt and expressed what they really felt to be the truth. They come in rapport with conditions perhaps, unintelligent though they may be, in which they are given such knowledge that they express truth without seeming to know they are uttering such intelligent words. (That is all that was meant by what was said). Well, I felt for a time that I wished the world to understand this, because the impression made on the minds of others might be different from what you meant; and it is well for us to take up the subject and use it in this way for the enlightenment of the masses. Now, I am not here to say that it is possible for me to change one of the natural laws, but I am here to say to you that every one of us is striving to understand this law, and striving to understand it so as to comply with it in every particular. And we ask you, as you discover one truth after another, to make strong efforts to have those truths applied; for it makes no difference how many of us come, or how many important truths may be given to the world, unless humanity makes use of them, or believes them, they are as but an atom of dust before the wind which goes around from one direction to another without ever being appropriated by, or being of any use to humanity. I am losing that light ethereal condition, and coming into the material more and more, every moment that I hold the organization. It is our earnest desire that we may soon be able to be so material that you will not feel that you are living outside of a spirit existence—that you may feel that each one is working, one with another; and that there has been a law discovered which it is to the interest of every living being to try and understand. And as all nature's laws are simple when understood, it will be possible for the uneducated and simple of mind, to come in rapport with this law, and make of this, perfection; for all spirit is perfection. It is only the condition, or the organization that holds it, that makes the spirit appear imperfect. And as all life is perfect in its origin, though sometimes misapplied, in its wholeness it is perfection. Now, I have one thing more to say to you. There was an understanding by you that the time was to arrive when there was to be a call for an instrument to come to this place and give manifestations, and there has been no decision in your minds about the time it shall occur. Now, I wish to say to the person who suggested this, that you must use your own judgment about it, and consult the convenience of the medium. Any time will suit us, and every effort in the direction of progress is appreciated, and none of your efforts will be lost to humanity. I am so much in rapport with the medium that I feel as if she really never had a material existence except through my spirit identity; but I, knowing the law—understanding that she has lived a life and done her work—and

all her efforts have been in the direction of use—am in a manner benefited very much by the contact. You may all assist in this great labor, and I have one desire, and that is, that you may continue on in your work until you build up, to your entire satisfaction, the realization of the prophecy made to you by many spirits, which will not be very long hence. Five years is the longest time required by spirits to walk with you as brothers and sisters, fathers and mothers, husbands and wives. That is not long. But the way may seem for a time filled with obstacles; yet as each one of these disappears, you will then begin to have conditions that your souls so much require. Ques.—You spoke of feeling as an airy nothing. Was that only when you first took control of the medium? Ans. Yes; not being accustomed to the organization, that was my experience. Now, the brain of the medium, though I express thought through it, is to me like an airy nothing. There is the presence of a vapor, a substance that I tried to see through. Ques. Is this the first time you have ever controlled a medium? Ans. Yes. I want to say now before I leave, that there are a number of very intelligent spirits who are very anxious to control, but cannot get their names right. They have struggled in spirit so long to find out where they belonged, that they are in a great deal of trouble on that account. They know how to control, but cannot bring themselves into control sufficiently to give their names. There are a number of very intelligent spirits that have been with the medium in the early commencement of the work. We are doing all we can, but when individuals hold themselves in that condition, it is impossible for us to penetrate the secret recesses of their souls. They went out of this life by accident and they hold to that one accident. They understand that they have a spirit existence, but when they make an effort to demonstrate it, it takes them back to that condition, and we are working to remove all the difficulties that exist. Theodore Haitherman. I lived a long time ago, about four miles from New Orleans, La., to the north. I owned property there. Perhaps there will be some one that will recognize me, or at least who will know of my property if not of me.

SUSAN YERKES.
(Harrisburg, Pa.)

I see that it is impossible for every one to understand this important subject; but as it is not time yet for every one to be gathered into the fold, I will say, that, so far as I see, there is a great interest being manifested in it throughout the world at the present time. Although people may not seem to have any interest in this direction, they are being acted upon in such a way that the question is now in almost every human soul: "Is it possible that my friends are around me, each one striving in some way to touch a chord in my heart? And if such is the fact, may the evidence be brought to me from some source or other? For I have struggled in the dark long enough. I have grieved, when, if this is true, grief is not a necessity." And to-day, I stand watching and waiting, with a gentle admonition to each one—asking them to look forward to a time when all doubt will vanish from their minds—when each one will know for themselves that they are not alone in the great struggle of life—that each one is surrounded by friends—that each one is guarded and protected as far as the laws of nature will permit—and that not one is forgotten—that not one is forsaken—but all are gathered in the great fold of life, where they may be loved and cared for, and be happy from their experiences. Susan Yerkes, Harrisburg, Pa.

[FOR MIND AND MATTER.]

Dr. C. Fred Farlin, the Fine Inspirational Medium.

BY JAY CHAPEL.

Inclosed find a poem, (which appears in another column), "A Scotch Love Song," through the mediumship of Dr. C. F. Farlin, which to hear him improvise would call forth anew all your admiration for the beautiful and suffering Burns, who sends it forth, with many others, with a pathos and tenderness that, I think, he could not have surpassed while upon this earth. The medium is one of the most gifted I have ever met. He is of Spanish descent, with literary tastes and temperate habits, using neither tobacco nor any kind of ardent spirits, and is a most excellent public speaker. I first met him over a year ago, and for the last four months I have been with him daily, and have seen him entranced in various kinds of company and under different conditions, and have never known him to fail to bring forth pleasing, artistic and very instructive communications, and nearly always adapted to the thought, condition and work of the person or persons addressed. They are mental photographs which, if taken down by a short-hand writer, are far more valuable and prized as dearly as the photographs of our faces. In his private parlor seances gems of thought flow forth in constant streams of rhythmic beauty, which, if treasured up in the storehouses of our memory, would render us far happier and wiser, and better able to grapple with and to put under our feet old and senseless formalities and Christian errors.

Though he makes no profession as a test medium, I have often heard him give, very unexpectedly, very fine and convincing tests. In August, 1881, at our first meeting, Hon. Warren Chase, the medium, and myself, and Mrs. Amy Post, were conversing in the parlor of the latter in this city one afternoon, when he became suddenly controlled, and a most glowing tribute was paid Mr. Chase and Mrs. Post for their long and useful work in the various fields of reform, and particularly that of Spiritualism. I was also personally addressed, with unmistakable references to passages in my life that neither the medium nor the others present could have had the least possible intimation of. My most intimate friends could not have told so many of my thoughts, hopes and anxieties.

After a short pause, a most pleasing and convincing test followed, which I will preface with a word of explanation. Mrs. Post, who is now over eighty years old, but still active in reformatory work, married her brother-in-law, the late Isaac Post, after the death of her sister, who had been his former wife. This was in direct opposition to the Quaker discipline, to which church all the parties belonged. This rightful act, on their part, brought down upon their heads a whirlwind of criticism and invective, and after a great flourish of religious sanctimoniousness and groaning words of "Thou saith the Lord," they were turned out

of the meeting, to wander around as best they could among the world's people, and finally to bring up in hell. Excuse me, weak-kneed reader, I meant Hades, which is in accordance with the new translation, I believe.

It appears from what follows, that the clerk of the meeting at that time, had many misgivings as regards the part he played in that exciting affair, and so after nearly sixty years had passed, he took the opportunity on that August afternoon, and through the intelligent and highly magnetic organization of Dr. Farlin, (an entire stranger to Mrs. Post and all the circumstances,) to come back and ask her to forgive him, for his,—to use his own words—"double dealing." He gave his full name and dates correctly, much to the astonishment and pleasure of us all. Mrs. Post with her generous nature said: "I don't see that I have anything to forgive thee. Thee did only thy duty, and I had long since forgotten the circumstance." He replied: "Yes, you had forgotten it; but I have not. My sympathies were with you and your husband at the time, and I thought in my heart you were right and our church in the wrong: but I had not the moral courage to speak my sentiments, and like many other men in similar positions stultified my better judgment and remained silent, only fearing the ignorant clamor of the majority. I come here, to-day, to in part make amends for my silence, and fear, when I should have been outspoken and brave. I warn all men and women against the error of silent acquiescence in any popular cause that their hearts tell them is wrong. It only adds to their troubles, and sooner or later they must stand face to face with the person wronged, even in thought or deed, and make apologies as I am doing to-day. Justice must, and will be done, though ages roll round before it is consummated."

On February 3d, instant, the Doctor was writing one morning in our rooms in Rochester, N. Y., when one of his guides suddenly informed him, that a daughter of Mr. A. E. Doty, of Lockport, N. Y., was sick. To test the truth of this, he immediately wrote to Mr. Doty asking if it was a fact. On the 5th, he received an answer from him saying, "Lena," (his daughter) "is sick as you were informed, and she has been unable to attend school for several days." I saw Mr. Doty's letter of reply, and know that some intelligence beside mundane, told the doctor of the sickness of that daughter.

These things are almost every day occurrences with me, and with many Spiritualists and mediums, and are as well authenticated as any other ordinary facts in the common routine of life, and yet we find so-called Spiritualists who use the most despicable methods to disparage mediums, and those who spend time and money, and strength to unravel and understand these hidden forces, that will not down at the voice of Mrs. Grundy and Christian superstition, peddled out by the hands of men and women saturated in soul and body with false theologies and false customs, under which they have been born and reared—much to the detriment of the progress of humanity. I pity them, for the wrong does suffer more than the wronged. Had it not been for your barbed pen, I tremble to think where our mediums and Spiritualism would have been to-day. I thank you for your hot shot in defense of Mr. Green and the National Liberal League in this week's issue. I hope you will not be alone in your canoodling.

Rochester, N. Y., Feb. 10th, 1883.

ALLIANCE, OHIO, SPEAKS FROM A SPIRITUAL STANDPOINT.

ALLIANCE, OHIO, FEB. 19, '83.
MR. J. M. ROBERTS—DEAR SIR:—ENCLOSED FIND ITEMS FROM OUR CITY FOR YOUR PAPER MIND AND MATTER.

LONG MAY IT LIVE AND PROSPER. I CALL IT MY TESTAMENT, AND DRAW FROM IT MORE SOLID COMFORT THAN ALL MY OTHER PAPERS, "AND THEY ARE LEGION." HOPING MY ITEMS WILL MEET YOUR APPROVAL, I AM YOURS TRULY,

W. S. PETTIT.

OUR INDEPENDENT CHURCH ORGANIZED A FEW YEARS AGO, HAS BEEN FORTUNATE ENOUGH TO ENGAGE MR. AND MRS. J. T. LILLIE, FROM JAN. 1ST TO APRIL 1ST, 1883. MR. LILLIE IS A FINE MUSICIAN OF WHOM WE ARE JUSTLY PROUD, AND MRS. LILLIE IS ONE OF THE GRANDEST INSPIRATIONAL SPEAKERS IT HAS BEEN MY LOT TO HEAR. SHE IS SPEAKING TO CROWDED HOUSES NEARLY ALL THE TIME, AND LAST EVENING, THE 18TH INST., FULLER THAN EVER. OUR PLATFORM IS VERY LIBERAL, NO CREED, NO POSITIVE BELIEF. ALL WE REQUIRE FROM ANY ONE TO JOIN OUR RANKS IS THAT THEY ARE TRUE MEN AND WOMEN. THEY CAN EITHER COME FORWARD TO THE FRONT SEAT, AND RECEIVE THE RIGHT HAND OF FELLOWSHIP, OR HAND THEIR NAMES TO OUR PRESIDENT, G. W. THORNBURG, OR SECRETARY, MRS. J. D. JONES, AND THEIR NAMES ARE ENTERED ON OUR ROLL OF HONOR. WE HAVE HAD SEVENTEEN ADDITIONS THIS FAR, AND NO SPECIAL EFFORT IN THAT DIRECTION ONLY HOLDING MEETINGS ON SUNDAYS. MRS. LILLIE IS DOING A GOOD WORK.

ALLIANCE HAS A LADY MEDIUM PERFECTLY AND THOROUGHLY HONEST, MRS. SAMUEL ERWIN, WHOM I HAVE KNOWN FOR OVER THIRTY YEARS. WHERE MANY OF US HAVE TAKEN OUR FIRST LESSON IN SPIRITUALISM, AND WHERE WE HAVE MANY TALKS WITH OUR FRIENDS FROM "OVER THERE," SHE FORMS THE TELEPHONIC CONNECTION BETWEEN THIS AND THE SUMMER LAND. FOR THE LAST TWO YEARS SHE HAS BEEN ENGAGED MOSTLY AS A HEALING MEDIUM, AND HAS DONE SOME GRAND WORK. WE HAVE SEVERAL OTHER MEDIUMS AMONG US, AND OTHERS NOW DEVELOPING WHICH I HOPE TO RECORD IN DUE TIME.

A NEW PROPOSITION TO SUBSCRIBERS FOR "MIND AND MATTER."

ALL PERSONS SUBSCRIBING FOR MIND AND MATTER FOR SIX MONTHS OR MORE WILL BE ENTITLED TO ONE OF THE FOLLOWING PROPOSITIONS, VIZ.: I WILL INFORM THEM WHETHER THEY ARE OBSESSED OR NOT, IN MOST CASES, WHO BY, GIVING NAME AND DESCRIPTION OF THE SPIRIT OR SPIRITS, WHETHER THEY ARE EMBODIED OR DISEMBODIED, AND THE CURE AND PREVENTION OF THE SAME; OR, WILL DESCRIBE THEIR SPIRITUAL CONDITION, TELLING THEM WHAT PHASE OF MEDIUMSHIP THEY POSSESS, IF ANY, AND THE BEST MANNER TO PURSUE FOR DEVELOPMENT; OR, WILL FORWARD ONE "MAGNETIC TREATMENT" FOR THE SPEEDY RELIEF AND CURE OF DISEASE; OR, WILL GIVE YOU A BRIEF DELINEATION OF CHARACTER; OR, ANSWER THREE QUESTIONS PERTAINING TO BUSINESS. ANY PERSON ACCEPTING EITHER PROPOSITION IS REQUIRED TO FORWARD A LOCK OF HAIR, AGE, SEX, OWN HANDWRITING, AND A NOTE FROM MIND AND MATTER, ENTITLING THEM TO THE SAME, AND THREE THREE-CENT STAMPS.

DR. J. BONNEY, CONTROLLING SPIRIT.
ADDRESS ALL LETTERS TO DR. B. F. BROWN, 713 SANSON STREET, PHILADELPHIA, (MIND AND MATTER.)

[Continued from the Eighth Page.]

speaks is the Quintus Curtius, the Roman historian of Alexander the Great? We have here another instance where a doubtful historical question seems clearly settled by the communication of a returning spirit. It is impossible to imagine how any mortal or spirit, other than the spirit of Pope Hormisdas would have thus mentioned Curtius Quintus in the manner it was done by this spirit, through a medium who never heard of Hormisdas or Curtius Quintus. The emperor, whom the historian Quintus Curtius mentions, was beyond question, the emperor Justin, who, in 518 A. D., succeeded Anastasius on the throne of the East, and through whose influence Pope Hormisdas succeeded in carrying his point against the Eutychians of the Greek Church, and united the Eastern and Western churches under his pontifical jurisdiction. It was the settlement of that bitter and bloody ecclesiastical controversy, through the emperor Justin, that Quintus referred to, and it was Justin whom he complimented as the promoter of peace between the Eastern and Western portions of the Roman Empire. Upon no other theory can the fact be accounted for, that the spirit of Hormisdas should have mentioned Curtius Quintus as a person whom he had met and conversed with at Rome, concerning his family tradition respecting Apollonius of Tyana, and the authorship of the latter, of what afterwards became the Christian Gospels. Whether the spirit gives the name correctly, or intentionally inverted it to prevent the identification of the historical character to whom he referred, we cannot certainly know; but that he was the Roman historian there is no room to doubt. That Quintus made such a damning historical disclosure of the fraud of Christianity, to so ambitious and politic an ecclesiastic as was Hormisdas, is a fact amply sufficient to account for the obscurity into which his name and labors have fallen. It would be interesting to know how long Quintus survived the disclosure of that dreaded secret. We rather infer that his doom was speedy and his death a premature one. That all certain trace of him is lost, is enough to suggest that there was some great reason for this unusual disappearance of a renowned historian, from the historical records of more recent times. Spiritualism! by the light, the dark and gloomy recesses of the past are being illuminated, and the bats and owls, of superstition, ignorance and bigotry, are being driven forth from every cloistered den, never again to find a refuge where civilization and mental progress has secured a lodgement.

MAGNETISM AS AN AGENT IN THE PRODUCTION OF SPIRIT PHENOMENA.

BY J. H. MENDENHALL.

BRO. ROBERTS:—When I began my series of articles on magnetism, five months ago, I little thought that the holidays would find me engaged in discussing the philosophy and utility of this potent element, as an agent so all important, in manifesting the wonderful phenomena of life's unfoldings. True, I felt then, as now, the comprehensiveness of the subject, as well as its proximate relations to the spirit world, and spoke briefly of it as being the connecting link—the centralizing power—employed in the production of spirit phenomena; but was not thinking of the way, opening through spirit intercession, so readily for proof of the truthfulness of my declaration, as what facts now seem to demonstrate. It is scarcely requisite that I should here state that there has been no period in the world's history when man was in need of a common sense view of life's grand realities; nor has there ever been a time when he was so amply favored with the opportunities for acquiring such a view or knowledge, as now. Living in a world of phenomena—that is, the sphere of effects, not causes—we are naturally and necessarily the students of phenomena; and as life, as an entity, has neither beginning nor ending, but possesses eternity of continuus, and is ever being revealed through one continuous series of progress in unfoldings, why, it is wisdom in us to accept the teachings of those who have made further advancement and had broader experience in life's evolution than ourselves. At least this is my idea of the matter. Not, however, that I would endorse every assertion of every spirit upon mere *specie dicti*, but when their explication of certain principles, of which we may have a faint conception, yet are unprovided with the means within ourselves, of demonstrating the correctness of our views of said principles, together with their relations to certain phenomena, we are forced by our own sense of reasoning to accept the inculcations of those whom we know to be our superiors. Especially is this the case when their teachings are in unity with our highest ideas. Now, all spirit phenomena, of whatever phase or quality, come to us through the human organism as its medium. Whether in trance or out of trance, said phenomena reach us through said channel. And now, as the mind of man does not and cannot, from its sublimated nature, come into immediate contact with gross, crude matter, but does so only through its linkings of graded forces; so spirits can come in contact with the human organism only through the same inter-linking process; and this they must do before they can possibly produce their various phases of phenomena through said organism. In my former efforts I endeavored to show that magnetism is the connecting link between mundane and spirit life; or, that it is the principle agent employed by spirits with which they come in to close rapport with mortals.

With these preliminaries I proceed to offer a few facts as coming direct from spirits of scholastic attainments in matters of science and philosophy. I will quote first from the *Psychometric Circular* of October, 1882. Lord Bacon, one among Nature's finest and most logical reasoners during his earth life, in speaking as a spirit on mediumship, through the medium powers of Mrs. M. S. Hunt, Salt Lake City, introduces this wonderfully mysterious subject in the following language: "This is a beautiful science, strangely fine; the fibers of its elec-

trical cords are like a silken hair, and ethereal magnetism is easier rippled than the stillest water." Here, this masterly minded spirit, in speaking of this subtle force (electro-ether-magnetism) in the manner in which he does, not only admits its reality as an entity, but also its inter-relation to the science of mediumship. Nay, he does more; he asserts its exquisite fineness of quality, which is so indispensable to its fitness as the link connecting the batteries for spirit and mortal communion. In this single sentence, Lord Bacon confirms my views on magnetism, as heretofore expressed, in no less than three most important points, viz: its realness, gradation of quality, and its connection with spirit phenomena. Now, it is known to all observing Spiritualists, that spirits, in communicating, by whatever phase of phenomena, through the organism of the medium, they must, to the extent needed for their special purpose, control said organism by some force or other, and that there must be some special channel through which said controlling force reaches its subjects. In all my arguments touching this particular, I have claimed that magnetism is the medium through which the mind accomplishes its object, using the will as its immediate executive power—that this process of magnetic control, between mortal and mortal, is the same that is employed between spirit and mortal. For confirmation of the correctness of this claim, I will quote from MIND AND MATTER, Vol. IV., No. 39, the language of the immortal Voltaire. In speaking of this dual force, he makes it the most powerful agent for the removal of ignorance, superstition and wrong, and finally the means of perfections reign. Says he: "You must learn how to control a number of minds at one time. The way I would advise spirits in the form to do, would be to select some Catholic character in the Catholic church, concentrate your minds upon that individual, and while doing so, give your minds one conservative thought; but stand up in the dignity of your manhood determined to do battle for the right. If you get that mind thoroughly magnetized with such principles, he being more material and coarser than yourselves, will control, or at least give out the thoughts that you impress upon his mind to the multitude. It will work as leaven—it will leaven the whole. There is a science in life, and generally that is not understood. I am giving you one lesson in that science." (Bro. Fahnestock, take notice.) "Use it to the best of your ability, and you will soon learn that you not only have the power to control one mind, but to lead hundreds in the direction you would have them go. This power called magnetism, or control of individuals, when not understood, is the vehicle of dreadful destruction and untold misery. But when brought down and used in a correct manner, it will be the means of enlightening the masses and taking from the minds of individuals a desire to do wrong, making perfection where imperfection now reigns."

Never was there a better description given of magnetism, so far as it relates to its controlling influence over the minds of its subjects. The writer has demonstrated more than once the power of directing one's thoughts, when under magnetic control, even to the extent of changing the tenor of discourse by the negative minister when occupying the rostrum. Stronger proof of the truth that magnetism is the grand medium for the controlling of human minds by will-force, than is set forth by this intelligent spirit, would be hard to find. Nor would it be even asked for by the unprejudiced, observing mind. But this masterly spirit also confirms my statement of the liability of great injury, resulting from magnetic action when ignorantly applied, or purposely abused; which fact, when connected with spiritual phenomena, is witnessed in the hundreds, if not thousands of instances of obsession throughout our land. It was needless that the spirit of Voltaire should speak of magnetism as the medium through which spirits come in contact with the organism of their sensitive, to hold communication with mortals, since the very fact of his then control over the mind or organism of the sensitive, through whom he was expressing his own thoughts, was an irrefutable, ocular demonstration. But should stronger proof be required to show that it is through the same magneto-will force that spirits control their media for the production of spirit phenomena, it certainly is furnished by the learned French philosopher, Pierre Gassendi, nearly three hundred years in spirit life. (See MIND AND MATTER, Vol. IV., No. 32.) This powerful spirit, in speaking through the organism of Alfred James, of the invaluable work being wrought under the auspices of his mediumship, remarks, "I possess the necessary will, or magneto-mesmeric force to make known through this instrument (Mr. James) the designs of the spirit forces I here represent. I, Pierre Gassendi, by my force of will obliged this man (the medium,) to come to this office. Mediums are but plastic matter when spirits are determined to mould them to their purposes." It would seem that, in these few brief sentences of the spirit Gassendi, as touching the fact of magneto-will force as being the great central controlling power of spirits over these media for producing phenomena through which they demonstrate the truth of immortality, all is said that could be said. It is a complete volume within itself. So I pass by, unnoticed here, the important and pointed sayings upon this subject, of spirit, Aaron Burr, the American soldier and politician; James Monroe, once the chief ruler of our nation; and the great Pythagoras, the Samian sage and god of the Greeks, who has an experience of twenty-five hundred years in spirit life, all of whom return to speak of the realness of magnetism, in connection with spirit phenomena, etc., and will allude to only one other spirit teacher and advocate of magnetism as being the centralizing force in the production of spirit phenomena. I copy from MIND AND MATTER, Vol. IV., No. 47. Dr. Charles Morris, (spirit) who, under the auspices of the medial powers of that wonderfully gifted lady, Mrs. Souther, was able to stand out in strong materialized form, in full view of an intelligent audience, and in speaking on the mysterious workings of physical and spiritual laws as manifested in materialization, gave utterance to the following irrefutable facts, which, as yet, are without a parallel as regards the explanation of the grand secret of materialization, the crowning seat in spirit phenomena, "Spirits desirous, but unable to manifest themselves to their friends in the circle fully materialized, use the medium, and such spirits are made up and clothed with a physical form, to accomplish their object. This they are able to do through the exercise of will or mesmeric power, which they must possess in an unusual degree, unless the subject is unusually

negative. * * * How these laws come to be, and why they happen to produce such wonderful results, are questions the most comprehensive minds cannot answer. But we all see and know there is such an influence; such a power as electro-magnetic mesmerism, intimately associated with the highest order of animal existence. Through the agency of intellectuality, the will is made to use and control this power, as before referred to, and so it continues the important factor in genuine materialization. * * * "By a power in ethereal chemistry, a net work of electric currents are set in motion, creating a world of magnetic attraction, in a large degree subject to the control and power of will. Through the agency of this peculiar attraction many of the material elements requisite to be used in materialization are drawn from the natural physical forms of persons, constituting a well organized circle for the objects in question. The medium is understood to be the focal and central gate through which spiritual power gains control of these various agencies and auxiliaries. The spirit form which corresponds with the physical form, which it left, is made the nucleus around which the various forces are made to play, and exercise their contributive and constructive properties. When all the conditions are favorable, instantaneous results may transpire, or such as correspond with the rapidity of thought, the centralization of spirit will-power to be exercised in the control of the numerous constructive agencies requisite to make the spiritual a tangible form." I don't see that I can simplify the expressions of spirit Dr. Morris, as touching the eternal truths of the realness of magnetism, its gradation of quality, and its intimate relations to human will and intelligence. This spirit so highly inspired with spiritual wisdom, declares in the most emphatic terms that they (spirits) see and know there is such an influence, such a power as electro-magnetic mesmerism; that it is intimately associated with the highest order of animal existence; that, in a large degree, it is subject to the control and power of will; and that, through the agency of its peculiar attraction, subject to will power, it becomes the important factor in genuine materialization. Its gradation is seen in the facts, that the medium being the "central gate," is the highly sensitized magnet, being most suitable for the electro-etherial magnetism to pass through, thus preparing it for assimilation or association with the psychic magnetism of the spirit form or body as the nucleus upon which all the contributive and constructive properties are made to concentrate by virtue of the attractive force of said magnetism and spirit will power. Here we see there are at least three grades of magnetism—the etherial, the mediumistic, and the spiritualistic, combined, concentrated, and rendered so chemically affinized by spirit will or force as to make the "spiritual a tangible form." When Brother Fahnestock, with his vast attainments in a knowledge of the philosophy of spirit phenomena, can show himself able to refute these declarations of the higher intelligences, by an application of his "Faith or Belief" hypothesis, he may have some hopes for his permanent and universal establishment. Fraternally, J. H. M. Unionport, Ind.

J. W. C. Answered.

We have received the following replies to the questions propounded by J. W. C. in the issue of Feb. 10th.

A. F. Melchers of Charleston, S. C. sends the following:

1st. Ques.—What are the component parts of the mind? Ans. Mind is a function of the brain which in union with the entity, spirit or intelligence becomes a medium by which spirit is first known to its individuality. 2nd. Ques.—What are the component parts of the brain? Ans. The brain of man is the highest developed form of organic matter—created by the evolution of spirit through matter. 3rd. Ques. What produces thought? Ans. The action of the soul on the brain. 4th. Ques. What is life? Ans. Materially speaking, the action of spirit on and through matter vitalizing, and giving it intelligent activity. Spiritually, to think is life. 5th. Ques. Give a definite analysis of the soul? Ans. The soul is a conscious individualized entity, evolved from the entity, spirit, or intelligence through matter, beginning at primitive matter and reaches completion, in its highest developed condition—human brain-matter. Its action on the latter is conducive in creating a medium—through which the divine spark is introduced into it, making it an immortal individualized being.

Mrs. Julia C. Frankig of Big Creek, N. Y., sends the following answers.

1st. Ques. What are the component parts of the mind? Ans. Spiritual magnetism and mental electricity.

2nd. Ques. What are the component parts of the brain? Ans. The union of phosphorus with material magnetism, material electricity and Bromium, the sublimated essence of bromine, a substance known to chemists; whose properties resemble charcoal, but of a much finer quality and character.

3d. Ques. What produces thought? Ans. The elemental forces that compose the brain, serve as a battery, on which spirit power or essences operate to evolve thought force. And the individualization of thought is the union of thought-force with mental electricity, a substance so fine and sublimated that material scientists have never been able to detect its presence, still it permeates the universe of matter, and in union with spirit power forms mind or mentality.

4th. Ques. What is life? Life, the central source of being and doing, is innate in the universe of mind, as well as in the universe of matter, or God and nature. Mind and matter being the best representative of primitive, or original elements, and these elements unfold the individuality of the human soul. Mental electricity and spiritual magnetism being these primitive or original elements that are all pervading, knowing no height, depth, length or breadth, thickness or rotundity, but in their united action representing all these and more; the individuality of mind, as well as the individuality of matter.

5th. Ques. Give a definite analysis of soul or spirit? Ans. The soul is but the mind and spirit, that all-pervading essence that permeates the universe of mind and matter, called God or Divinity.

To say more would be like trying to lift one's self by the ears. Being the source of thought,

emotion, action, resolution, evolution or unfoldment of being and doing. In short, the self-existent or universal principle, undefinable by finite beings, because the finite cannot grasp the infinite.

NEW LENOX, Feb. 13th, 1883.

J. M. ROBERTS—DEAR SIR:—Enclosed please find \$1.00 for Horace M. Richards, with a prayer that all who read his appeal and can spare \$1.00 will readily do so. I wish it was \$100. God bless our mediums, and you brother Roberts for the interest you take in them. Fraternally,

PHINE CROSS,
New Lenox, Illinois.

Testimonials.

We, the undersigned, do hereby affirm that we have used Doctor J. H. Rhodes' Vegetable Sugar-Coated Lozenges, and are satisfied that they are the best anti-bilious remedy we have ever used, as they reach all the various ailments for which he recommends them, and many others. As a Laxative and an Alterative they are perfect. They are a good Tonic to tone up the system.

Mrs. Sarah B. Mode, Modena, Pa.

" Maria Bayley, Yardleyville, Pa.

" Kate Bayley, Ocean City, N. J.

" Joseph Willard, 1620 South St., Philada.

" Cordelia Myers, 1702 Brown St., Philada.

" L. J. Walters, 732 Parrish St., Philada.

" Mary Ellen Van Kirk, 1702 Brown St.

" Ann Heasley, 937 Buttonwood, Philada.

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Special Notices.

SUNDAY FREE MEETINGS at 213 West Madison Street, Chicago, Illinois, in the afternoon, 2 and 3 o'clock.

ELLEN M. BOLLES, Eagle Park, Providence, R. I., will answer calls to lecture, wherever her services are desired.

MIND AND MATTER can be obtained in Chicago, at the book store of Pierce & Snyder, 122 Dearborn street.

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DR. J. H. RHODES, clairvoyant Physician, has removed from 505 North 8th street to 729, Noble street, Philadelphia, Pa.

We do not keep any books on hand for sale, but we will order them at publisher's lowest prices for any parties desiring us to do so.

CHARLES G. PAGE, 338 W. Randolph St., Chicago, Ill., gives public seances Sunday, Wednesday and Friday evenings. Private Sittings daily.

DR. ADNER RUSH, magnetic healer, is permanently located in Santa Barbara, California. The powers of the Doctor, in that direction, are well known in Philadelphia and vicinity.

DR. W. L. JACK, of Haverhill, Mass., has given up business for the winter, and is travelling through Georgia and Florida for his health. His present address, is Augusta, Ga.

FRANK T. RIPLEY, 821 N. Penn St., Indianapolis, Ind., wishes calls to lecture and give platform tests. Also to hold developing circles every evening except Sundays, in Ohio, Indiana and Illinois.

MIND AND MATTER can be obtained in Chicago, Ill., during the week at the office of the Watchman, 903 W. Polk street.

The First Society of Spiritualists of Chicago, will meet in Martin's Spirit Rooms, cor. of Wood and Walnut Sts. Lecture 7.45 P. M. Mrs. Cora L. V. Richmond, Trance speaker. Children hour 9.45 A. M.

The Spiritualists and Mediums Meeting, (formerly at 13 Halstead St.), now meets at Shrum's Hall, cor. of Washington and Green Sts., Chicago. Speaking, Reading and tests by Dr. Shen, Miss Mansfield and others.

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MRS. S. E. BROMWELL, spiritual medium, 671 West Lake Street, Chicago, holds seances for tests and the development of medial gifts, each Wednesday and Saturday evenings. Private tests and business sittings, daily.

We have on hand a supply of the "New Inspirational Songs" from C. Payson Longley, which are on sale at this office. Single songs 25 cts., or six for one dollar. We have also received a supply of the song "We'll all meet again in the Morning Land," with a fine steel plate engraving of Annie Lord Chamberlain, by Sartain. Price with engraving 35 cents, or 4 for one dollar.

MRS. DR. MARY J. JENNINGS, trance, test, business and healing medium, has removed to Newfield, N. J., where she will give sittings and heal the sick, in connection with Dr. Jennings. Circles every Friday evening.

FRED. H. PIERCE, psychometric, clairvoyant seer, test and business medium; also trance lecturer. Box 201 Berlin, Wis. Sittings \$1.00. Mr. Pierce is duly authorized to take subscriptions for MIND AND MATTER, in Wisconsin and elsewhere, and receipt for the same. Address him at Box 201, Berlin, Wis.

DR. G. AMOR PEIRCE, 92 Pine street, Lewiston, Maine, keeps MIND AND MATTER, *Banner of Light*, and other Spiritual papers on hand. Specimen copies free; call and get one. See seventh page for his post office address and advertisement.

We are informed that J. W. VanNamee, M. D., has located in Guilford, Conn. Any persons desirous of availing themselves of his services in lectures, psychometric reading, or examination by lock of hair, can address J. W. VanNamee, M. D., Guilford, Conn.

MIND AND MATTER.

PHILADELPHIA, SATURDAY, FEBRUARY 24, M. S. 8.

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WHY EXPECT ANYTHING DIFFERENT?—CAN THE LEOPARD CHANGE HIS SPOTS?

In the *Religio-Philosophical Journal*, of February 17th, is published the following specimen of total depravity. We give it to our readers *verbatim et literatim*, as we can in no other way so well make our readers sensible of the true nature of the beast that conducts that organ of Bundyism:

"RICHMOND'S FIZZLE."

"Defending Fraud and Teaching Immoral Doctrines, Ruins a Society and Sends the Pythones Westward."

In the Spring of 1878, Mrs. Cora L. V. Scott-Hatch-Daniels-Tappan-Richmond found herself, as the settled speaker of the First Society of this city, lecturing in commodious and well-appointed church to a large and prosperous society. The editor of the *Journal* supposing that the indiscretions of her earlier years had been atoned for, and that her teachings were such as could be commended by people who believe in the moral code as generally understood, was heartily aiding the society. Very suddenly, like a thunderbolt out of a clear sky, Mrs. Richmond astonished her congregation by publicly espousing the cause of those tricky mediums, Bastian and Taylor. She bitterly denounced some of the best people in this city for their action in respectfully asking Bastian and Taylor to give test seances and for passing resolutions expressing their disapproval of the refusal of those rascals to comply. This was the beginning of the end, for the Richmond in Chicago. By her subtlety and psychological power she gained the worship of a few well-meaning but simple people; by her questionable instincts and immoral private teachings, and open affiliation with men and women of doubtful moral character, she retained still other adherents. Her devotees held secret meetings to concoct schemes against us, and "spirit" messages prophesying the early downfall of the *Journal* were plenty. The *Journal* had no personal fight to make and paid no attention to the wild vaporings of the disgruntled. Time rolled on, and the Richmond constituency steadily grew weaker, but by extraordinary efforts and no end of falsifying, the public was led to believe that things were flourishing.

From the fine church and congregation of less than five years ago, the Richmond found herself this year reduced to the necessity of ministering to her flock in a small room with low ceiling, over a cheaply built pie bakery. Even in this humble place, her support was not such as would warrant longer stay: and although it had been loudly and widely proclaimed that her society had hired her for five years, she has been obliged to turn her face Westward. Before going to California, where the outlook is more than doubtful as to a permanent engagement, she felt the pulse of the New York people, for the purpose, it is generally rumored, of seeing if a foothold could not be got in that city. She has been here

some six years, and has been a curse to Spiritualism in this city; she will be a curse to it in San Francisco, if she stays there long enough.

Bastian and Taylor's fine business came to a sudden end, despite the Richmond support. Taylor is said to have re-ridiculed the whole thing, and Bastian has passed into obscurity. The world only knows of him now by an occasional fishy story from a Roman Catholic patron in London. "Verily the way of the transgressor is hard," if one only waits long enough.

Such is the manner in which John C. Bundy publishes his own shame and infamy in the organ of Bundyism, the deadly opponent of Spiritualism in all its forms and phases. We will finish the story which he has so untruthfully garbled and distorted, and then the reader can judge as between Mrs. Richmond and her foul mouthed and infamous slanderer.

Mrs. Cora L. V. Richmond had been for more than a year the honored and popular speaker for the Spiritual Society of Chicago, during which time John C. Bundy, as he admits, with a knowledge, as he alleges, of Mrs. Richmond's "indiscretions of her earlier years," was an obsequious admirer of Mrs. Richmond, as a highly gifted inspirational medium; and, as he says, he was during all that time "heartily aiding the society," by which she was employed. About that time, or shortly before, Stevens S. Jones, the editor and founder of the *Journal*, was assassinated by Dr. Pike, an excitable and eccentric man, the husband of an Irish Catholic woman, who was much his junior in years. That assassination was the result of priestly advice, given at the confessional, and the instigation of other persons who were interested peculiarly and otherwise, in Mr. Jones' removal from earth life. Shortly before his death, as if aware of the plot that was thickening around him, Mr. Jones made a will, in which he made provision for the continuance of the *Journal* under the editorial charge of Mr. Francis, his editorial assistant. Mr. Harry Bastian and Mr. Taylor, his friend and mediumistic associate, were asked by Mr. Jones to become witnesses to his will, which they did. Those gentlemen had, for some time, been giving public seances in Chicago, for spirit materialization and other physical spiritual phenomena. John C. Bundy had attended many of their seances, without intimating a suspicion that he considered them dishonest or untrustworthy. Indeed, he, Bundy, left it to be understood that he was fully convinced of the genuineness of the manifestations, and of the integrity of the mediums. After Mr. Jones's sudden taking off, as was to be expected of one who was perfectly familiar with the fact of spirit materialization, and who had passed to spirit life while in the enjoyment of his full mental and physical strength, Mr. Jones was not long in manifesting himself at Mr. Bastian's circles. There, he was seen and recognized by Bundy, who conversed with him, and acknowledged, his identity. All went on without any interruption, until one evening, when, as Mr. Bundy was present, Mrs. Myra Robinson, the former intimate friend of Mr. Jones, came to the circle. To her presence there, Bundy objected, and failing to have her dismissed, he left the circle, the deadly enemy of Messrs. Bastian and Taylor. That he had good reason to fear the meeting of spirit S. S. Jones with Mrs. Robinson, there is the best reason to believe. Something had to be done to put an end to those dreaded seances. Very soon it was noised about that the materialized spirit of Mr. Jones, had audibly stated at those seances, the fact that he had been foully dealt with and his will destroyed or suppressed. This was a revelation that the successor of Mr. Jones felt he could not endure, and from that moment, the latter began plotting to discredit the integrity and veracity of the men who had witnessed the missing will so shortly before Mr. Jones's death. The first attempt made in that direction, was a concocted scheme to grab a spirit, and get up what has come to be a stereotyped dodge of the medium-exposing Bundyite enemies of Spiritualism. That attempt signally failed, the grabbed spirit form dissolving in the grasp of the grabber. Disastrous as this failure was to the plotters, it was made the excuse of getting up a general movement to break up the seances of Messrs. Bastian and Taylor, and thus lay the spirit of the murdered editor of the *Journal*.

Bundy and his employed attorney ran around Chicago, and by their misrepresentations cajoled a score or more of unsuspecting Spiritualists into signing a paper asking Messrs. Bastian and Taylor, to place themselves under the control and directions of Bundy and his attorney, who were so deeply interested in discrediting the apparition of Mr. Jones at those seances. They had every reason to know that neither Messrs. Bastian and Taylor nor any other medium would consent to such an insulting and unreasonable proposition, which was intentionally made as offensive as it could be in order to secure a refusal, if they could not secure the control of the seances; in either case they hoped to secure their object.

Messrs. Bastian and Taylor refused to place themselves in the hands of men whom they had every reason to know were seeking their destruction. The immediate result was that Bundy and his attorney managed to persuade those whom they had duped into signing the refused request, that they had been insulted by those mediums, and they were thus induced to agree to a preamble and resolutions condemning Messrs. Bastian and Taylor as mediumistic frauds, and calling upon Spiritualists everywhere to join in their

persecution. These high handed and unjust, if not malicious and dishonest proceedings, aroused the deepest indignation on the part of those who had every reason to know the merits of Messrs. Bastian and Taylor as men and mediums, and feeling necessarily ran high in Spiritualistic circles in Chicago.

Such was the state of things, when Mrs. Richmond, in her regular Sunday lecture, was controlled by a spirit purporting to be Adin Ballou, who, in the name of his co-operating spirits, through Mrs. Richmond's lips, not only unqualifiedly approved of the course of Messrs. Bastian and Taylor, but in the most scathing and withering terms denounced the conduct of Bundy and his attorney. Up to that time no one could be found in Chicago, who claimed to be Spiritualist, who dared to intimate that Mrs. Richmond was not controlled by spirits in the marvellous platform addresses that fell from her spirit inspired lips. It was Mrs. Richmond's misfortune, as it had been the misfortune of Messrs. Bastian and Taylor, to become the channel for spirit communications from spirits who were more feared by Bundy and his attorney than was the ghost of Banco by Macbeth. From that moment all these mediums were made the subjects of the malignant and venomous aspersions and slanders of this prince of slanderers. Such are the facts briefly stated that will suffice to explain the sudden about face movement of Bundy and the *Journal* towards Messrs. Bastian and Taylor and Mrs. Richmond. The reader can judge what credence is to be given to the false statements of their slanderer and his Bundyite organ. Surely no one having a spark of sense or justice in their composition would be in the least prejudiced against either of them by anything that this their deadly enemy would say to their prejudice, notoriously unscrupulous and untruthful as he habitually is when speaking of those he fears and hates.

We know that it is not true that "Mrs. Richmond astonished her congregation by publicly espousing the cause of those tricky mediums, Bastian and Taylor." On the contrary, they knew and understood that that espousing came from wise, intelligent, just, loving and injustice-hating spirits, for whose utterances Mrs. Richmond was in no sense responsible, she being the perfect mediumistic instrument for spirit control that she claimed to be. It is not true that Mrs. Richmond "bitterly denounced some of the best people of this city," etc. When the disgruntled Bundy and his attorney sought to brow-beat the spirit controls of Mrs. Richmond into apologizing for having condemned their dishonest conduct, they were characterized as they richly deserved to be, and the conspiracy to injure Messrs. Bastian and Taylor fell to the ground. It is not true that Mrs. Richmond "by her subtlety and psychological power gained the worship of a few well-meaning but simple people," and the man who penned the falsehood insulted, as reputable, intelligent, cultivated and influential people as can be found in Chicago to day. These people did not worship Mrs. Richmond, but had the good sense and discriminating judgment to appreciate her extraordinary mediumistic gifts, and the useful labors of the high and noble spirit influences that were behind her in her public work as a medium.

It is malignantly and damnable false that Mrs. Richmond "by her questionable instincts and immoral private teachings, and open affiliation with men and women of doubtful moral character, retained still other adherents." This lying slander, is as outrageously insulting to every Spiritualist in Chicago, who treated Mrs. Richmond with common courtesy, as it is to her and her husband.

We are amazed that the wretch who can thus outrage every principle of

journalistic decency and propriety, is allowed to continue his journalism.

A little longer, and he too will find that "the way of the transgressor is hard."

For five years Mrs. Richmond has continued in Chicago, despite the most unprincipled opposition of Bundy and his Bundyite organ, beloved and respected by all Spiritualists, and hated only by the few Bundyites in that city, because she was so beloved and respected.

During that time, thousands have been instructed, delighted and benefitted by the inspired spirit teachings that flowed from her lips.

During that time the Nemesis of outraged public feeling has been on

the track of her slanderer, and his organ has sunk

into a hopeless slough of loss and disaster.

If the latter has any reason to feel satisfied with his efforts to injure one of the grandest spiritual me-

diums that live to day, and that medium a lady

of refinement and unexceptional character, surely

Mrs. Richmond has reason to rejoice at the

impotent result of his malignant and wholly un-

warranted war upon her.

It is well for Mrs. Richmond to change the scene of her labor.

No medium has ever remained so long, or anything

like so long, under one engagement at any one

place. This fact of itself shows her extraordinary

merits, and her high claims to the confidence,

sympathy and support of Spiritualists, wherever

she may go, whether North, South, East, or West.

Of Mrs. Richmond her slanderer says: "She

has been here (in Chicago,) some six years, and

has been a curse to Spiritualism in this City;

she will be a curse to it in San Francisco, if she stays

there long enough."

Could Bundy have more

pointedly acknowledged the terribly effects

of Mrs. Richmond's influence upon Bundyism in

Chicago. When Bundy uses the word Spiritual

ism, he always means Bundyism, and hence we may know how badly he and hisism suffered from the presence of Mrs. Richmond in that city. The person or thing that has cursed Spiritualism in Chicago and elsewhere, is the successor of the murdered S. S. Jones, who availed himself of the fall of his kinsman, to pervert the *Journal* into an engine of opposition to Spiritualists, Spiritualism, and Spiritual mediums. It is true that all his cursing has amounted to nothing, but that is not his fault.

In closing we will notice the last falsehood of this mendacious assault, Bundy says: "Bastian and Taylor's fine business came to a sudden end, despite the Richmond support." It is true that Mr. Taylor shortly after married and settled at the New York home of his wife; but we know that Mr. Bastian continued to give his seances in Chicago for a year afterwards, and then only ceased to give them because of his failing health. It was nearly a year after the Bundyite attempt to drive Mr. Bastian from Chicago, that we attended one of his seances given in the seance room which Mr. Jones had constructed, adjoining his office in the *R.-P. Journal* building. At that seance a spirit purporting to be S. S. Jones appeared, which was recognized by those who knew him; and while standing within fifteen or twenty feet from where he fell from his editorial chair assassinated, he gave us the assurance of his sympathy and spirit co-operation, and predicted the utter ruin of the paper that he had founded and which had been most unjustly and improperly diverted from the work he had designed it to be.

Mr. Bastian is to-day in England giving his seances. The only medium for spirit materialization that has not been assailed or driven from from that priest and church-ridden land. It will take something more than the slanders of the Bundyite organ and its editor to injure any one. He is too well known to be of any use to himself or of injury to anybody else.

SPIRITUALISM ITS OWN VINDICATION.

Such was the title of a lecture delivered by Wm. C. Bowen, of Brooklyn, N. Y., before the Brooklyn Spiritual Fraternity. That lecture, as reported by S. B. Nichols, for the *R.-P. Journal*, has the ring throughout of sincere and earnest Spiritualism. It is, therefore, with great satisfaction that we are for once in cordial sympathy with Mr. Bowen's public utterances. We quote the following telling points made by Mr. Bowen:

"At the beginning of his remarks," says Mr. Nichols, "he made a friendly criticism in regard to the lecture of Prof. Henry Kiddle before the Fraternity, Jan. 26th, who spoke of two modes of receiving spiritual truths: One by the inner consciousness and intuition, and the other by observation of the external phenomena. The speaker said, that while he honored Prof. K. for his intelligence and scholarly attainments, he differs with him in regard to the value of the different methods, and that in his own experience and observations the phenomena which appeal to the five senses of investigators, are of the class that are far more convincing. He paid Prof. Kiddle a high compliment for his manhood in following the course of study and investigation which had led him to full acceptance of the truths of Modern Spiritualism. In this investigation of spiritual phenomena most persons desire to be convinced by what they can see, hear and feel. * * We claim that every honest man or woman who will honestly judge of what occurs through our medium, cannot come to any other conclusion than that these miracles? [?] are produced by disembodied spirits, thus proving the continuity of future life. In this way is Spiritualism its own vindicator.

"The outside world has no proper appreciation of Spiritualism, and even a great many who call themselves Spiritualists do not comprehend the overwhelming array of facts or the sublimity and grandeur of its philosophy. Spiritualism is its own vindicator, for it tells all who come to its shrine to exercise their reason, common sense and best judgment. * * * Spiritualism says, 'Take our phenomena and scrutinize them as closely as you desire; be honest in your skepticism, and accept the fact when it is proved. It asks no blind allegiance, no 'Thus saith the Lord.'

"Spiritualism is abreast with the art, science and literature of this wondrous age. It favors everything that makes men's lives nobler and purer; it is always found on the side of truth and right; it reaches every human soul that desires to feel its illuminating rays; it brings to the heart-broken mother who has laid her darling babe in the bosom of mother earth, joy and consolation, for by the tiny rap and the very presence of its own self, clothed in the garments of eternal light and progress, it tells of a re-united family in the spirit world. In this demonstration it shows to every soul its own vindication.

"Spiritualism is its own vindicator. It tells the father whose wayward boy has left home and died in sorrow and sin, that no soul is lost, that all spirits will sometime be reached by infinite love, and through sorrow and suffering will become purified. Spiritualism takes away all superstition; it demolishes Calvinism; it vindicates itself because it proves beyond question that death does not end all; it destroys agnostic materialism, and can reach the soul of every human being, who would know of the hereafter, and it brings to all such, their dead—not dead, but living as immortal entities. This is proved to all who would know the truth, as surely as night follows day, and we feel that its mission cannot be retarded, and that it will go on until every soul is touched by this love, wafted by angels from the morning land."

This hearty and unqualified advocacy of Spiritualism from the Fraternity platform was so unusual, that it would have been unreasonable to expect it to go unquestioned by some of those who must have been sitting on nettles while it

was being delivered. The Rev. C. P. McCarthy said, as reported by Mr. Nichols:

"I have been much interested in what has been said by our first speaker, and I would say in this divergence of thought, or in what has been said about the two methods, intuition, and the witnessing of external phenomena, that I belong to both sides. I have seen imposture, and have aided in exposing such. I have preached the spiritual philosophy for twelve years, and visiting the bedside of my friend, Dr. Hallock, of New York City, before he died, he said the time would come when I would not only preach its philosophy, but would believe in its facts and phenomena. I said when the evidence comes to me, I will make it public. It has come to me in my own home under such circumstances that there can be no doubt. So out of this seeming conflict of opinion, men and women are led to receive the truth."

We do not know whether Mr. Nichols has reported the Reverend (?) gentleman correctly; but if he has we would say that his testimony upon the subject of Spiritualism, or Spiritual phenomena, was worth very little one way or another. Any man who could for twelve years preach the philosophy of a thing concerning which he did not believe one fact or phenomenon, certainly knew nothing of its philosophy; and we may infer that now that he believes in facts and phenomena he knows as little about its philosophy. Mr. McCarthy says: "I have seen imposture and aided in exposing such." How did he know it was imposture? Who were the impostors? And where and how did he expose it? What assurance have we that the evidence that comes to him in his own home, is not just as much imposture? We venture to say that nine out of every ten Bundyte enemies of Spiritualism would pronounce his boasted domestic evidence as much of an imposture as any ever exposed, or alleged to have been exposed by Mr. McCarthy. Indeed we are all the more disposed to question the value of that domestic evidence, in as much as Mr. McCarthy is so ready to impeach, by a general inuendo, all public and open manifestations of spirit power. People professing to be honest and sincere Spiritualists will have to learn that they add very little to their claims to credence by seeking to impeach the integrity of those who are honest enough to give public proof of their mediumship. Some people who may be intimately acquainted with Mr. McCarthy may have reason to accept his judgment and statements notwithstanding his suspicions of the honesty of others, but those who have no such opportunity of judging of the value of his testimony will take them *cum grano salis*. Mr. Nichols represents Hon. A. H. Daily as saying:

"Why is it that Spiritualism needs vindication? It is because some of our teachers and mediums have proved to be unworthy of the name. God or nature is responsible for the phenomena, and it needs no apology, for it is the philosophy of life, and it needs no defender. If there is any one to apologize, it is he who made the spirit. Spiritualism stands in open war with the agnosticism of the age. It wars on decaying creeds, but it takes up the life of Jesus and finds itself in true harmony with all that is good, pure and true in Christ's teaching. It is founded on everlasting principles, but requires cool heads and strong hands to steer it safely over the shoals and quicksands that surround it. It breaks the shackles of theology and leaves man free to find the truth."

We do not know how correctly Mr. Nichols has reported the Hon. A. H. Daily, but if he has done so, we may judge just how deep his Spiritualism goes. Mr. Bowen had said and demonstrated as he supposed, that Spiritualism was its own vindication." On that point Mr. Daily takes issue with him and insists that Spiritualism does not vindicate itself, but that it needs vindication; and then he goes on to tell us that it needs that vindication, "because some of our teachers and mediums have proven unworthy of the name." He does not tell who he means by "our teachers and mediums who are unworthy of the name," or that, their proving "unworthy of the name" in any way makes the vindication of Spiritualism necessary. We venture to say, that as much of a hair-splitter and caviller, as Mr. Daily aspires to be, that he would find it a perplexing job to name the "teacher or medium," for whose *unworthiness* Spiritualism was in the least answerable or responsible. No person having even a superficial knowledge of what Spiritualism is, would be so shortsighted as not to see the falacy of pretending otherwise. As well might Mr. Daily say that the rules and laws of mathematics require vindication, because some people who profess to use them in legitimate business, use them to doctor accounts and swindle the people. The one position is about as rational and consistent as the other. Mr. Daily, although very recently convinced of the truth of Spiritualism has shown about as much disposition to assume the role of teacher of Spiritualism as any man or woman that we can recall. Is not he one of those teachers, who has proven unworthy of the name. We think he is, and yet it would be hardly proper to hold Spiritualism any more responsible for his dogmatic and irrational utterances than for those of any other pedantic spiritualistic upstart. The fact is, that Spiritualism rests solely on its phenomenal proofs, and the logical results to be derived from an intelligent and comprehensive analysis of those facts; and is in no sense whatever dependent upon the worthiness or unworthiness of those who, in its name, assume the role of teachers or mediums to mislead and defraud people. Against the misconduct or misera-

ble actions of those who in any relation assume the name of Spiritualist, Spiritualism needs no vindication, whatever Mr. Daily may think or say to the contrary. But, in order to show that Mr. Daily has not profited by the first lesson in Spiritualism we find him saying: "God or nature is responsible for the phenomena, and it needs no apology, for it is the philosophy of life, and it needs no defender." Well, we venture to say that Mr. Daily is the only person who has the cheek to profess to be a Spiritualist who claims that God or nature has any more to do with, or is any more responsible for spirit phenomena, than God or nature is for any of the perverted actions of mortals. If human spirits are not answerable for spirit produced phenomena, then are mortals not responsible for their actions in any sense, or to any degree whatever; but the whole responsibility for them rests with God or nature. This would end all moral obligation and render humanity, as intelligent beings, no more responsible for their actions than the smallest atom of their physical structures. No, Mr. Daily, spirit phenomena are what spirits make them, and upon them, and not upon God or nature, rests the responsibility therefor. Learn this first lesson, Mr. Daily, before you claim to be qualified to teach Spiritualism. But, as further proof of Mr. Daily's utter ignorance of what Spiritualism is, we quote him further. He says: "It" [Spiritualism] "wars on decaying creeds and a sectarian theology, but it takes up the life of Jesus and finds itself in a true harmony with all that is good and pure and true in Christ's teachings." Could anything be more absurd and groundless than this string of unsupported allegations. First—Spiritualism wars no more upon decaying creeds and sectarian theology, than it does upon the heathen myth that Mr. Daily calls Jesus and Christ; and it gives itself no concern about any of those effete priestly devices for enslaving the minds of men. Every intelligent and well informed Spiritualist knows, that the Jesus Christ of the Christians is nothing more nor less than a conglomeration and blending of the superstition of the Hindoos, of which Krishna or Cristos, as the Armenian imitators called him, was the central figure, with the superstitions of Europe, which clustered around the Hesus of the Celtic Druids—both Christos and Hesus being nothing more than Oriental and Occidental theological versions of the beneficent functions of the great solar orb, in nature. Mr. Daily does not seem to know this, and hence, with the devotion of the priest enslaved Hindoo worshipper of Krishna, the Armenia, Cappadocian and Syrian worshipper of Christos, and the barbaric worshipper of the Celtic and Scandinavian Hesus, he bows the knee in slavish adoration of the same mythical idol of priest enslaved people of ancient times. We would like to have Mr. Daily tell us where he finds the life of Jesus or the teachings of Christ, if not in the written canons of the Hindoo Brahmins and Buddhists, or in the oral traditions of the Celtic Hesus? To pretend that that life and those teachings are to be found in what is called the Jewish or Christian Bible, is a pretense that the most hide bound orthodox theologian does not dare to maintain, by any attempt to adduce the proof of that claim. Whenever they have had anything to say upon the subject, they have confined their efforts to apologizing for believing in what are called the canonical scriptures—scriptures that were made Christian canons by a convection of ignorant, dishonest and selfish priests, called together by one of the most infamous tyrants that ever ruled the Roman Empire. Spiritualism has nothing whatever to do with any form or phase of ignorance, superstition and bigotry, called theology, and those who think it has, or that it can be made to have, any such relation simply shows his or her ignorance of what it is and what it is not.

But this is not all—Mr. Daily shows his utter lack of knowledge and appreciation of Spiritualism when he says: "It" (Spiritualism) "is founded on everlasting principles, but requires cool heads and strong hands to steer it safely over the shoals and quicksands that surround it." Spiritualism is founded on facts that any three year old child can perceive as clearly as the most profound philosopher, and does not rest upon principles that are not equally apparent to, or comprehensible, by all intelligent or rational minds. What "cool heads and strong hands" have to do with the matter is something that it would puzzle Mr. Daily to show. Mr. Daily no doubt thinks he has "a cool head" and "strong hands" but we venture to say he knows no more about producing the smallest and most trifling manifestation of disembodied spirit intelligence and power than does the puny infant. And yet this conceited upstart would undertake to control the Spiritual movement if he could! We call this insane folly, however Mr. Daily may consider it otherwise. Mr. Daily is as much a Jesuit as any Jesuit in the land, and we advise him to join that Roman Catholic fraternity, for they like him think "Spiritualism requires cool heads and strong hands to steer it," etc. They are just as much Spiritualists as Mr. Daily, and infinitely more consistent in their open hostility of a movement that they well know will make an end of their power if not arrested. Dr. S. S. Guy was no better satisfied with Mr. Bower's demonstration that "Spiritualism" was "its own vindication," for he said:

"At this late hour I can but add a single thought, and that is, that phenomena is not

Spiritualism; it is but the outward manifestation. True Spiritualism is that what reaches (bad grammar) the inner life, that warms and vivifies your intuition and spiritual perception, so that you can come into the unity of the spirit with the divine." Well that may mean something or nothing. If it means something, it is that kind of something that you can find in its perfection among the most devout votaries of the most bigoted and sectarian Orthodox Christian dogmatism. Phenomenally demonstrated truth is the abomination of such narrow minded theorists, and speculative dogmatists as can only be consistently found in the sectarian Christian denominations. Why such people are not content to remain there and enjoy their theological chains and religious servitude it is difficult to imagine. They certainly will find little in Modern Spiritualism that will satisfy them. Those who want spiritual nourishment had better seek it in some other quarter.

Progression.

A communication from Dr. Charles Morris, through his medium, Mrs. Souther, of San Francisco, Cal., addressed to the circle and sent by request of the Spirit for publication in MIND AND MATTER.

To the CIRCLE:—KIND FRIENDS:—As we turn to the pages of the past, and analyze the signs preceding the achievement of important results—the culminating of great events—we can discern the golden thread of promise running through each and every line, connecting the past with the present. We discover much that was ominous and portentous in character, yet clearly indicating the coming light of future ages. All along the great thoroughfares of physical change and mental development, we may notice the ashes and the charred remains of the watch-fires and beacon-lights, denoting the sacrifices and earnest efforts of progressive minds; and more than this the subtle and irresistible working of agencies, unhonored in the annals of the past. We observe that long dark periods were but the natural shadows of the rise and progress of succeeding periods. We trace the outlines of gilded pictures, and decipher the hieroglyphics written by unseen hands upon the walls of time, and become deeply interested, because so much existed in embryo in the primeval epochs of human existence, all pointing to the principles and materials embraced in creation. The ideal conception and natural intuitive recognition touched, and rested, now and then, upon the rocks of eternal truth. All that now contributes to the unfolding of facts, the publishing of truth, and the enjoyment of man existed long ago, as much as now. It has taken time to develop and mature, to perfect one condition to be succeeded by another—in short to grow and educate the intellectual and spiritual—the vital determined will power in mankind.

Ages since the electric spark leaped from the black storm cloud, and rent the rock on the mountain side, the same as now; and the still small voice then whispered in the ear of the untutored races of earth, the same as now; "Be not afraid! It is but the manifest presence of the pre-existing laws and forces, requisite to your living." Yes, we know that the same elementary creative principle always existed, and that essentially the same material results transpired. Then how shall we account for the intellectual development of man—for this bursting of the shell of ignorance and superstition, and his coming forth into the light of freedom and knowledge? Really, it is but the natural inevitable result of the eternal destiny of the creative and proactive workings of all that was, is, and *ever will be*. The living, moving principles of spiritual life were ever fixed to the boundless shores of time. Through all the years of the past, both the animate and inanimate, have been charged with the electric force of spiritual quality, assuring and moulding a progressive tendency in all things germinating this side the borders of perfection.

Turning the light of our understanding upon all that has transpired since the memory of man, we discover at once the divine nucleus and spiritual outline of all that was to be, before it was. The rise and fall of empires was but the fulfilling of the imperative decree of progression, and progression is but the accomplished fact of spiritual design. Such an assertion, to some, may seem presumptive; but let me unfold and dissect some of the more simple—more comprehensible forms and figures constituting the problem of this theory. Take a little acorn and carefully separate one layer of the kernel from another, then place them under a powerful microscope, and you will see at once a giant oak in embryo, including the roots, trunk, branches, leaves and little acorns; and if your instrument were strong enough, you could still go on tracing and outlining the unborn forest *ad infinitum*. Spiritual life, light and intellectual power, daubereotypes every object and creature yet to be, long before it is within the reach of human conception, except in instances where conditions focalize rays of spiritual intelligence upon the brain of some mediumistic organization.

This continent existed, as you all know, long before Christopher Columbus discovered it, or had conceived the idea that there was such land, and that it could be reached. His mind had been moulded and sensitized to retain the delicate touch and impress of divine inspiration, long before he recognized the laws that created and controlled his being. The discovery of America, was as really an accomplished fact before Columbus set sail for that purpose as afterwards.

Sometimes it is claimed that great discoveries are made by accident; but this is only where and when the directing intelligence is not recognized—where the discoverer was blind to the fact that he was being led. Until the last hundred years, the real means evolving, developing, maturing, and strengthening the system of progressive liberty and civilization on the earth, received no recognition from the masses. Only now and then, one dared to attempt to draw the electric spark from the clouds and utilize it, for fear it might prove to be the agent of the devil to destroy.

Religious potentates wearing a royal crown—claiming to be the vicegerents of the eternal God, sat upon their thrones of splendor and ruled the world; but as subtly and sure as the effects of time, one by one the opposing snuffs were weakened and paralyzed, until, within the memory of you all, a new era dawned and a new kingdom was established on the earth. Not new in

its component parts, but new in manifest conditions of force—new in the susceptible moral and mental fields of development.

Before the terminal period of stupor the comatose condition of the intellectual quality of mankind, in a great measure, prevented and kept aloof the working of the highest order of spiritual agencies.

As certain as the inevitable result of immutable law, the time did come for unfolding and bringing to the light of the whole world, the inauguration of phenomenal spiritual truth. As early as 1875, there were as many as sixty able journals devoted to the cause, and dedicated to the spread of spiritual knowledge. Since then many able written works have been published upon the subject, until now with its countless aids and supports—with its scientific advocates in every land—no power can ever again dislodge it from the hearts of the people, where education and freedom of thought prevail. Against a concert of religious oppression; against the strong current of opposing influences and prejudice—this great change of circumstances and opinion has been wrought. The result, alone, is all that is needed to prove that the law of progress surrounds every obstacle, and in the great work marshals, if need be, the hosts of heaven to lead mortals of earth into pleasant places, and bless them at last with a lasting crown of happiness. Had I time and favorable opportunity, I should be pleased to renew the subject of Spiritualism more in detail; but such a task at present would be beyond our means. So we must be satisfied with *little*, trusting this *little* will partially compensate you for the time spent in reading it.

I remain respectfully

DR. C. MORRIS.

[That is certainly a very able and clearly expressed summary of the origin, growth and present position of human progress, and an honor to the medium, the spirit, and the cause so ably presented.—ED.]

Lake Shore Spiritualist Conference.

There will be a Conference of the workers in Spiritualism of Northeastern Ohio, Northern Pennsylvania and Northern New York, at Grand Army Hall, Erie, Penna., on Saturday and Sunday, February 24th and 25th, 1883. All Spiritualists and other Liberals who are interested in the advancement of the cause, and are willing to go into some kind of concerted action to get the truth before the people, are invited to attend.

Several good speakers and mediums are engaged to be at the Convention; among whom are Rev. A. A. McMaster, formerly a Universalist minister, Judge R. S. McCormick, Moses Hull, Mattie E. Hull, W. F. McCormick, Mrs. M. J. Clark, Madam M. J. Phillips, Henry B. Allen, E. E. Keenan, the spiritual artist, and others.

Board has been engaged at all the leading hotels at reduced rates. Though this is called the Lake Shore Spiritualists Conference, Spiritualists and Liberalists from any part of the world will be welcome to come and co-operate with us. Come, let us make one grand rally for the cause.

Signed.—Mr. and Mrs. Hugh Jones, Capt. A. T. Marsh, Mr. and Mrs. H. C. Nick, J. O. Proctor, Mr. and Mrs. A. L. Covell, Mr. and Mrs. J. H. Rathbun, Mr. and Mrs. J. H. Saxton, Mr. and Mrs. C. M. Cole, Moses Hull, Mattie E. Hull, Mr. and Mrs. Sidney Kelsey, Lee Dobbins, Mary Dobbins, Mr. and Mrs. E. D. Heidler, Mr. and Mrs. E. Briggs, Mary E. Browne, E. H. Camp, Mr. and Mrs. C. L. Hawes, Mr. and Mrs. M. D. Cole, Mr. and Mrs. E. Walker, Mrs. L. M. Foster, of Erie, Pa.—Major Fenner, Mrs. Fenner, J. H. Phillips, M. J. Phillips, J. S. Minsey, E. E. Keenan, M. Barber, Mrs. Barber, Jas. Wallace, Lavona Wallace, A. A. McMaster, Isaac Lodner, Rebecca Lodner, L. S. Tyler, M. D. Channey Brooks, O. D. Wade, of Linesville, Pa.—Mr. and Mrs. A. H. Frank, Mr. and Mrs. W. F. Mate, Mr. and Mrs. James Elliott, Edward Twiggs, Mr. and Mrs. J. Williams, of Buffalo, N. Y.—K. Copeland, Melinda Smith, Charles White, of Waterford, Pa.—N. F. McCraig, of Spring Creek, Pa.—W. F. Follett, of Wayne, Pa.—S. M. Dayton, of Burton, O.—T. P. Page, W. Greenwood, Frank and Lizzie O'Riley, of Warren, O.—Jerry and Amos Brockway, of Jamestown, Pa.—A. V. Miller, O. P. Kellogg, of New Lime, O.—W. A. Moseley, of South New Lime, O.—M. F. and Mrs. Dean, of Wayne, O.—Peter Russell, Mrs. Russell, of Little Coolie, Pa.—Mr. and Mrs. Wm. Manning, of Black Ash, Pa.—R. S. and W. F. McCormick, of Franklin, Pa.—Lillie and Melvin Sprague, of Cherry Valley, O.—George and Sarah Howard, of Conneautsville, Crawford Co., Pa.—James Covey, C. A. Covey and C. S. Covey, of Penn, Line, Pa.

To the Brothers and Sisters Everywhere.

The time has come when I feel justified in making an appeal to you for pecuniary aid.

For thirty years I have been a Spiritualist, for the last twenty an earnest worker, by pen and speech, for the cause I love, and in days gone by my purse has been open, and my means freely given to all who needed aid.

For over three years I have been fighting a terrible disease, Epilepsy, and so far have been a loser in the battle, until I am compelled to give up for a time my profession, as a healer, and being entirely without means to help myself make this appeal to friends everywhere who would care to aid me.

Many of you have read poetic contributions from my pen—one of which I will quote from, as fitting close to this appeal.

If you come as a helper to a soul's in need,
Or lead to the weary your strengthening hand,
You are tilling God's garden and sowing the seed
For a harvest of love in the soul's summer-land.

Any remittance in care of MIND AND MATTER office will receive my personal acknowledgment.

Fraternally yours,

DR. HORACE M. RICHARDS.

We ask our friends everywhere to send us the names and address of any persons whom they think would take an interest in our publication, and we will send them sample copies at once. The spirit communications that are appearing in these columns from week to week, are worth more than money to those who duly understand the value of spirit teaching concerning the varied experiences of the spirit life.

[From the Philadelphia Times.]
MAMMA'S VALENTINE.

BY EUGENE FIELD.

Baby came toddling up to my knee,
His chubby features all aglow—
"Dess I doin' to be our beau—
See what oo doot for me!"
A valentine from my baby boy!
A crumpled sheet and a homely scrawl
In a baby hand—that was all,
Yet it filled my heart with joy.

Broken my heart and white my hair,
And my mother eyes are used to weep—
My little boy is fast asleep
In the churchyard over there.
What shall be mamma's valentine?
The spirit touch of a baby hand—
A baby voice from the spirit land
Singing a song divine.

Denver, Feb. 7, 1883.

Letter from W. J. Colville.

The Boston Globe—Rev. Minot Savage—Mrs. Ross's Seances—Allen Putnam's Work—And Spiritual Matters in Boston Generally.

DEAR MR. ROBERTS:—Having quite often received a copy of MIND AND MATTER sent to me either by yourself or some of your many friends, I venture to trespass slightly on your valuable space by offering a few comments upon the contents of your paper of February 10th. In it you refer to the shameful connivance at prostitution under the cloak of advertising clairvoyants and other pretended mediums, through the columns of the Boston Globe. This scurrilous sheet has often received anything but honorable mention from my guides in their public utterances, especially at the time when that journal undertook to "expose" the manifestations at Mr. Eglington's seances, who was then residing in Boston, at one of the prominent hotels (the St. James). This paper, however, endeavors to be "all things to all men," and thus it publishes, sometimes, articles in favor of Spiritualism, but not very frequently. It is certainly a panderer to popular prejudice in all its forms, and as it does not have much circulation, except among the illiterate; and as a large part of the uneducated, in Boston, are Irish Roman Catholics, it is unquestionably largely under the control of an avowedly Jesuitical power; as the Jesuit party, in Boston, is strong and influential among the religious partisans of the city.

Now, with reference to the Rev. Minot J. Savage, he is a radical Unitarian, the regular pastor of a large, and in some respects, really liberal church, the Church of the Unity, on West Newton street. He is not an advocate of super-naturalism or dogmatic Christianity; but is regarded as a follower of Herbert Spencer, of whom he is a devout admirer. His discourses are eminently Spencerian—far more so than Christian. He is properly speaking, a Theist, who has little faith in miracles, and who criticizes the Bible and character of Jesus as he would criticize any other book, or the alleged biography of any other man. His sermons are often able, practical and quite abreast of much of the advanced thought of the age; but it is admitted, even by some of his friends, that this popular and outspoken gentleman has a decided prejudice against Spiritualism. He appears to investigate for the purpose of finding deception. He seems to desire to expose the whole affair and dissuade his congregation from placing any credence in spiritual communications. He is certainly on all spiritual questions a bigoted skeptic, and his interviews with mediums have resulted naturally in the confirmation of his prejudices. He is a good type of a large class of otherwise able and impartial men, who seek the spirits only to become convinced that there are no spirits who can be sought through human mediumship. I know that he has in his church many convinced Spiritualists, and that several have discontinued their attendance because of the hostile attitude he has assumed toward Spiritualism. He is a man of great power in some directions, but of eminent weakness in others. His article from which you have made many telling excerpts, is a fair sample of only a part of his character. He is often noble and sublime in ideas and expression.

Having given my opinion of the "Savage," I will now give your readers a very brief account of a most civilized and conclusive materializing seance held at the house of Mr. and Mrs. Ross, the well known mediums, in Providence, R. I. On Wednesday evening, February 7th, about forty persons were in the room, but the manifestations were exceptionally good. Quiet and order reigned throughout. The singing was sweet and tuneful, and all present faithfully abided by the very sensible rules laid down for the conduct of the seance. The lights were lowered at 8 P. M., and the sitting continued exactly two hours. Mrs. Ross sat on a chair in a small cabinet formed simply of curtains, screening off one corner of the room. She invited all, who wished, to examine the cabinet, and those who availed themselves of her offer all declared that it would be impossible for her to have anything concealed there, which could possibly account for what we all witnessed during the evening. At one time three forms were out together, in full view of all, in good light. Two male forms were recognized, by a lady present, as her husband and son. Little children came who were also readily recognized; and at three different times during this remarkable seance we distinctly saw Mrs. Ross while the materialized forms held back the curtains to render her visible to the audience. I wish to be put on record as declaring myself fully convinced of the genuineness of Mrs. Ross's mediumship, as I am also of Mrs. Hull's, and should I hear of either of these estimable ladies being exposed, I should agree with you in thinking it, at least, highly probable that the exposers had carried the articles they found there, into the cabinet themselves. When I was in Chicago, I was never shown the articles upon which Mrs. Brigham has been said to gaze, probably because the exposers knew the position my guides and myself had publicly taken in defense of physical mediums. I allow there may be fraudulent persons deceiving the credulous, who claim to be mediums and are not, but whenever a genuine medium is in a circle of honest, fair-minded investigators, should the medium attempt to deceive, I do not believe the spirit would allow the deception to be perpetrated.

I have heard enough of exposures of mediums from the lips of exposers themselves to disgust me with the entire platform of those who wish to purify and elevate Spiritualism, by treating modern mediums almost, if not quite as cruelly, as the Salem witches were treated two hundred years ago. Speaking of witchcraft, let me remark here that Allan Putnam, one of our oldest and

ablest writers and speakers, has recently given a lecture, in the lecture room 36 Harrison street, Boston, on the subject of New England witchcraft, in which he has presented an array of most important facts, showing the real source and nature of the weird phenomena. Mr. Putnam is now over 81 years of age, but is still a vigorous lecturer, and ought to be kept constantly employed, and be well remunerated for his remarkable services in these declining years of his unusually long and useful life.

All the Sundays of this year have been so stormy, in Boston, that Horticultural Hall, where my guides lecture through my organism twice every Sunday, has not as yet been very much crowded; nevertheless, considering the weather, the attendance has been excellent, and the Boston Spiritual Temple has certainly been very successful since its occupancy of this large and central hall. The Spiritualists' Home, otherwise Spiritual Bethesda, 36 Hanover street, is doing an immense amount of work with very little money. We have, in its commodious lecture room, some kind of a meeting every evening in the week, and on Sundays and Tuesdays we have afternoon lectures which crowd the house. On Fridays, the Ladies Union holds its meetings for benevolent work at 2:30 p. m. The ladies work until 6 o'clock, then those who desire to remain partake of a substantial supper at a small cost, and in the evening my guides hold their weekly reception, when the attendance averages fully 75 persons. On fine evenings we sometimes have more than a hundred. Those who like to make a small contribution put their donations into the box for the purchase of materials for the ladies work. The object of the Union is to furnish the necessities of life to those who are struggling against adverse circumstances and to whom a helping hand in the hour of their trial is a veritable God-send. On Wednesday, Feb. 14th, the 28th anniversary of the development of the Davenport mediums, was celebrated grandly in Paine Memorial. The audience was large and enthusiastic. The program was all that could be desired, and the Spiritualists were not slow to show their appreciation of the noble work done for humanity by this long tried and faithful family of mediums.

Fearing to trespass further upon your valuable space, I must conclude with sincere good wishes for the success of the glorious work in which you are engaged, and subscribe myself heartily your friend and co-worker in the search for truth.

W. J. COLVILLE.

SANTA BARBARA, Cal., Feb. 5th, 1883,

Editor of *Mind and Matter*:

DEAR BROTHER:—I have been greatly surprised a number of times during the past four months, in reading reports of the inspirational lectures given through the mediumship of W. J. Colville, at the manner in which truth and error are so blended and interwoven, in the same lecture.

As an illustration, see report of a lecture at Horticultural Hall, Boston, on January 14th, on the eighth page of the *Banner of Light* of January 20th, 1883, wherein the control made special reference to teachings of spirits concerning Jesus. The subject treated upon by the control was, "The Fundamental Principles of the Spiritual Philosophy, and the Essential Concord in Spirit Teaching." The control gave some very good reasons why at times there were apparent discrepancies in what was given to "embodied man concerning the life beyond the grave; and as it is always taught by communicating spirits, that life in the spheres begins just where life on earth ends, morally and intellectually; it is not self evident," said the control, "that spirits will for a time, at least, cling to opinions held by them on earth," then in the next paragraph demonstrates that self evident fact most beautifully, in regard to the opinion held by himself. The self-evident fact was, that the control was one of those who in earth life believed in the divinity of Christ, as now held by both Catholic and Protestant Christians, and that he had not yet been in spirit life enough to materially change that belief, still believing that there was such a person as Jesus who lived at that time, and who was of "humble birth, lived in poverty, and at last suffered crucifixion." But whether he still believes Jesus was crucified for our sins, he does not tell us; and if not believing in that part of the story, why keep up that error and superstition in that manner? Who can possibly be benefited thereby? I am heartily tired of this blending of truth and error, in any such way, by either spirits or mortals. Particularly where the error or repetition is one that is holding its millions in spiritual bondage, both on the mortal side and in the spirit realms of life.

By thus aiding in continuing the superstition they are assisting to tighten the magnetic chains by which such vast numbers are held in spiritual bondage, worse in its effects than any physical bondage could possibly be. It is plain that such teachings must result in strengthening the side of superstition, and error, and prove detrimental to the glorious mission of Spiritualism. Why, oh why, will those who call themselves Spiritualists, persist in thus helping to keep alive a system of belief or faith, which the heaven born gospel of Spiritualism was commissioned to supplant and destroy; by bringing the knowledge to humanity, of the reality, and the grandeur of unending life. Yours for the truth always.

ABNER RUSH.

Magnetic Healer.

Reply to J. H. Mendenhall.

Editor of *Mind and Matter*:

A divided base has never yet produced harmonious relations, and if the future is to be judged by the past, never will. I used the term inseparable and convertible as synonymous with interchangeable. I am too verdant to see the necessity of a column and a half argument on derived conditions, in answer to a plain simple question of organic law. That you may not mistake my position, I claim that action balanced by re-action of constituent elements, is the motive power of all. That the law by which all problems connected with existence are solved, is the only one that will solve that problem. That the whole is subject to the same law as its constituent parts.

You ask what do I mean by constituent or primary elements? I mean heat and cold, the elements represented in magnetism and electricity, and challenging the religion and science of the day to get back of these elements and find a being or condition of being that is independent of them. You need not go outside of your own organism to find the evidence that they are inseparable and convertible. The expansion and contraction of your lungs in respiration—the circulation of the

blood through your arteries and veins—the action balanced by re-action of your limbs in locomotion, is pretty strong evidence of interchange. You leave a law that has solved every problem that ever was solved, for one that has made our world a human slaughter house. I am a poor mathematician, but can solve simple problems enough to prove the law, which is more than was ever done by the one you advocate. Your true Yankee style seems to partake a little of the wooden nutmeg order, as when referring to my statement that magnetism and electricity are inseparable and convertible, you add one and the same element, without distinction, and then ask why I speak of it in the plural, as though the same thing could only exist in one condition. Is it necessary to misstate my position in order to sustain your own? You pay a merited compliment to Jean Story; please read an article of hers in the *Mediums' Friend* of October 21st last, in which she refers to my views on interchange, and see how much we differ.

Yours for the truth wherever found.

J. TINNEY.

Westfield, N. Y., Feb. 15, 1883.

[For MIND AND MATTER.]

Honors and Welcome to Our Risen Sister. Mrs. Nellie J. Kenyon,

Who passed to spirit life Feb. 10, M. S. 34, and is still held in grateful remembrance by all who knew her, as an inspired speaker and test medium. A few of the faithful who wished to celebrate the anniversary of her birth into spirit life, assembled at the pleasant home of Mr. and Mrs. O. J. Spaulding, on the evening of Feb. 10th, last, when, after the reading of the enclosed poem by Miss Lillie A. Weeks, Mrs. O. J. Spaulding was controlled by the spirit of our dear risen sister, Nellie, who gave through her inspired lips a most beautiful and touching response, which caused tears to flow anew for the loss of our loved one; yet not lost, for there she was in our midst, clothed in the brilliant robes of celestial spheres, giving to each one present blessed assurances that she still loved us, and was grateful for our kind remembrance of her, and bringing a large basket of beautiful flowers from her spirit home by the "Sunset Sea," she tied them in little bunches, yet sparkling with diamond drops of dew, and gave to each, accompanied by fitting words, spoken in the same loving tones as of old, which has caused the flames of love in our hearts to burn with increased brightness. Dear sister, we will never forget thy kind ministrations. Our dear sister, Mrs. Spaulding, fairly outdid herself under the inspiration of the occasion, describing spirit after spirit, and giving messages to first this one and then that one around the circle, time after time for four hours, when we, having been baptized anew, retired feeling blessed indeed by the heavenly communion. Sustain, bless, defend and love the mediums, wherever they may be—they are the gates of heaven!

The following is the poem written by loving hands.

Feb. 10) To Our Loved One in Spirit Life, (Feb. 10, 1883) NELLIE S. KENYON.

"Tis just one year ago to-day,
That we remember well;
The angels bore from earth away,
The soul of darling Nell.
And o'er our breasts there fell a cloud,
(It has not risen yet.)
As oft we think of bier and shroud,
Our cheeks with tears are wet.

Do you know how much we mourn thee
In our earthly homes below?
How with sorrow they have borne thee
Where the Pines is beauty grow?
Dost thou see the hearts that love thee,
Struggling still with grief and pain
And that the stars shine bright above thee,
Wish thou were with us once again?

We are here to-night to meet thee
From thy home so bright and fair,
And with joy we all will greet thee
As thou com'st from "Over There,"
Bringing to each heart some token
Of the love thou bore us here,
And give with presence, words unspoken,
That we still to these art dear.

To our homes no other sunshine
Came so bright, and pure, and warm,
And a love light from the angels
Centered round thy dear loved form,
All dear hands, for others tolling
Making beauty every where—
Always doing for some loved one,
Making rugged pathways fair.

Thank thee, dear one, for the tokens
Thou hast given us of thy love,
In the long year of our sorrow,
Since thy freed soul soared above;
Giving us in glad well-voiced greeting,
Glimpses by the sunset sea,
Of the lovely home awaiting,
When thy form from pain was free.

And to-night we bid thee welcome
To our earthly homes once more,
Praying that thy love may guide us
Safely to the heavenly shore.
Dear one, always true to duty,
Hear thy memory ever dwells,
In our hearts with tender beauty,
We crown thee with loves immortelles.

L. O. AND E. D. WEEKS.

EDITORIAL BRIEFS.

MRS. ANNA KIMBALL lectures this month at Willoughby, Ohio. Address, Powell House.

W. M. H. EDDY is holding seances, with good success, at 254 West 17th St., N. Y. City.

A. W. S. ROTHERWELL can be addressed at present, at 137 Prince street, Brooklyn, N. Y. Engagements solicited.

DR. B. F. BROWN wishes to inform the public that all letters should be addressed to 713 Sansom street, Philadelphia, Pa.

PIERRE L. O. A. KEELER, will hold seances and give sittings daily for independent slate writing. Address for present, Washington, D. C., Post-office.

We would call the attention of our readers to the call for aid by Horace M. Richards, as we are personally acquainted with the justness of his appeal.

JAMES A. BLISS, magnetic physician and developing medium, has removed to 108 Harrison Ave., Boston, Mass. Sittings and treatments daily from 10 A. M. to 5 P. M.

We will continue our offer to send the paper to

clubs of ten for one month for one dollar, and we hope all those who are interested in promulgating the truth will avail themselves of this offer and send in their clubs.

DR. BATES will deliver a lecture before the Second Association of Spiritualists of Philadelphia, at Thompson Street Church, between Front Street and Frankford Road, on Sunday evening, March 4th. Subject—Plain Facts. Seats free.

MR. F. O. MATTHEWS holds circles every evening at his residence 1223 South Sixth St., Philadelphia. Admission 15 cents, Private sittings daily from 9 A. M. to 6 P. M. Terms \$1.00. Mr. Matthews also keeps MIND AND MATTER on sale at his house, and will also take subscriptions for the same.

DR. WM. B. FAHNESTOCK, Walhalla, S. C., has on hand about 200 copies of his small work upon "Statuvolence and Its Uses," and makes the following generous offer. Any person sending him one years subscription to MIND AND MATTER, and one 3-cent stamp, he will send them the book postpaid, and MIND AND MATTER for one year. Address, Wm. Baker Fahnestock, Walhalla, S. C.

PERSONS who have subscribed for MIND AND MATTER through Charles E. Watkins will please inform us, as he writes us he has lost their names and address. We will promptly send them the paper for the time subscribed for, on being informed as to the particulars. Mr. Watkins has made no return to us of either names or money, but that will make no difference, so far as the friends who have subscribed is concerned.

We have on hand a supply of the "Faraday Pamphlets," which should be read by everybody. Nos. 1, 2, and 3, ten cents each. No. 4, fifteen cents. We also have on hand a large lot of "Rules and Advice," by J. H. Young, including hymns and songs designed for circles—price, fifteen cents. We will supply circles with "Rules and Advice," songs included, for \$1.50 per dozen, post paid on receipt of the money.

DR. B. F. BROWN, of Lewiston, Maine, clairvoyant, test, trance and healing medium, has taken rooms at 252 Franklin St., Philadelphia, Pa., where he will receive patients to treat. Give clairvoyant test sittings and hold developing circles. Patients visited at their residences if required. Also treated by mail. Accommodations for patients visiting from out of the city. One of his principal phases is the treatment for obsession, his guide (Dr. J. Bonney) having had remarkable success, through him, in the treatment of such cases. We advise all who are afflicted in such a manner, to call on or consult with him. Testimonials can be furnished of the many remarkable cures which have been effected through his organism. Office hours 10 A. M. to 8 P. M.

DR. ANNIE E. CUTTER of Wickett's Island Home is giving a course of lectures to the ladies of this city upon Philosophy and the Laws of Life and Health, in City Institute Hall, eighteenth and Chestnut streets. She is also treating patients at 1107 Girard Place, where all letters can be addressed during her stay in Philadelphia. She expects to return to the Island Home early in June. Arrangements can be made with those who wish to visit the home to regain health, or for those who wish to develop their spiritual gifts. One of the best materializing and test mediums in the country is expected to be at the Home during the summer for the purpose of making conditions for the spirit world, to experiment and do whatever they may be able to do, when their directions are fully executed, as they will be as far as possible the coming season. The Electro-Medicated Amulet and Belts can be obtained of Mrs. Cutter, while in the city, or will be sent by mail from E. Wareham, Mass.

A Most Intelligent Spirit Communication Confirmed.
EVERGREEN HOME, Waterford, Vt., Feb. 18, 1883.

J. M. ROBERTS.—In MIND AND MATTER, of Nov. 11, 1882, I see a communication from my genial friend, Sarah Southworth, daughter of Consider Southworth. I attended her funeral at her father's house, in Quincy, Mass. Next day her father and mother invited me to visit her room where they received a cordial greeting, with tests from her through my mediumship. She wrote several stories for the *Banner of Light* and other papers. She was respected and beloved by many in Boston, and towns in proximity to the city.

Thine for Truth and Justice,
BARBARA ALLEN.

Zella Hastings, Bartonsville, Vt., writes: "It seems a fitting time, at the commencement of the new year, to drop you a few lines and express my appreciation of your paper. It is the friend and champion of mediums, and surely they need a sustaining power upon the mundane sphere, as well as in the heavenly spheres. There is no class of people so sensitive, so keenly alive to all the suspicions and calumny, which oftentimes is hurled at their defenceless and innocent heads. Are not mediums the channels through whom all spiritual truths are substantiated? Those who seek to overthrow the genuineness of mediums, are also seeking to undermine Spiritualism. Without mediums our world, would indeed, be a wilderness of woe; no loving messages from dear ones gone before, no proof even of a future existence. Whence come those sublime teachings that thrill the soul, and open to humanity a vista, to the bright land of spirits; through the various phases of mediumship, our loved ones come with words of cheer, or kindly mentions. God and angels bless our mediums and their defenders."

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6 pairs..... 1.00

These remedies are compounded by direction of, and magnetized by a powerful band of medical and magnetic spirits. The band is numerous, and agrees to accompany the remedies and assist the patients by their powerful influence.

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SPIRIT PICTURE.

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Author of "Over the River," and other Popular Melodies.

The following are entirely new: Beautiful Home of the Soul, Come in thy Beauty, Angel of Light, In Heaven We'll Know Our Own, Love's Golden Chain, Our Beautiful Home Over There, The City Just Over the Hill, The Golden Gates are Left Ajar, Two Little Shoes and a Ringlet of Hair, I am Going to my Home, We'll All Meet Again in the Morning-Land.

OTHERS IN PRESS.—The following by the same author, and sung by J. Frank Baxter, Sullivan and others, are also on sale: Gathering Flowers in Heaven, We're Coming, Sister Mary, Who Sings my Child to Sleep? Oh! Come, for my Poor Heart is Breaking. Once it was Only Soft Blue Eyes, Our Beautiful Home Above.

Single song 25 cents, or five for one dollar.

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DR. B. F. BROWN,

LATE OF LEWISTON, MAINE,

wishes to announce to his many patients and friends, that his spirit control, DR. J. BONNEY, has prepared through his medium a Pad, to be worn about the neck of the person; it is to assist in development, and to prevent SPIRIT OBSESSION, which causes so much suffering to mortals. Dr. Bonney claims that he is well known in the Spirit World as the Observing Spirit Browne, and people wearing the Pad, become members of his spirit class and are protected. The price of the Pad is One Dollar. Any person getting up a club of five, and forwarding me five dollars, I will send them six Pads, and one year's subscription to MIND AND MATTER. Address MIND AND MATTER, 713 Madison Street, Philadelphia, Pa.

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DR. B. F. BROWN,

LATE OF

[FOR MIND AND MATTER.]
SWEET CIRCLE HOUR.

THROUGH THE MEDIUMSHIP OF MRS. MARY HOLDEN, SANTA BARBARA, CALIFORNIA.

Sweet circle hour! sweet circle hour!
I love thy harmonizing power,
Thy ministrations oft impart,
To weary brain, and faltering heart;
In season of distress and grief,
My soul has often found relief,
And oft escaped the tempter's power,
By thy return sweet circle hour.

Sweet circ'e hour! sweet circ'e hour!
Oh blessed hoon! Oh heavenly dower!
To needy man by angels brought,
Not stained with blood, with blessings fraught;
Blessings that fall like dews from heaven,
Unto our waiting souls are given;
As thirsty land welcomes the shower,
I'll welcome the sweet circle hour.

Sweet circle hour! sweet circle hour!
Oh fairest tree from spirit bower;
Transplanted on the earth to bloom,
And fill it with thy sweet perfume;
And from thy fragrant leaves exhale,
A healing balm for every ail;
Laden with fruits of spirit power,
I'll cherish thee, sweet circle hour.

Sweet circle hour! sweet circle hour!
I still shall need thy medial power,
When by my souls chair-voyant sight,
I view my home, and take my flight;
I still shall haunt this loved retreat,
Where I my friends on earth may greet;
And cherish still that heavenly dower,
By angels given, sweet circle hour.

(Tune for the above)—*Sweet Hour of Prayer.*

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

January 21st, M. S. 35.

ROBERT BELLARMINE,

(Roman Catholic Cardinal Archbishop).

My salutation to you, my friends, to-night shall be: Death is the great avenue to truth. During my mortal life no one did more to maintain the power of the popes in temporal affairs than myself; and I was a most ardent Catholic. I will here state that if you can hold out here to-night, a veritable Catholic pontiff will follow me, who lived in the sixth century, while I lived in the sixteenth century. He will give you some peculiar views and light that I cannot give; and he will come here because I have prepared the way for him; for the stronger the materiality of spirit is, the better able it is to demonstrate itself to mortals. The less material it is, the less it can do so, unless supported by spirits of a more material nature. [Here the spirit pointed to a remarkable oil painting, hanging in the room, on which was the following writing: "The Nazarene, painted by Raphael. Medium, N. B. Starr.] That picture I knew in the mortal form. That is the Christian's Saviour. You ought to have a hundred thousand photographic copies of that picture made, to show the people who the real Jesus was. I wrote against the encroachments of the temporal power upon the rights of the popes, by reason of which I lost my power and became what you may term an exile. After two hundred years in spirit life, I can use a part of the Mohammedan creed, and say: There is no God and no one is his prophet. By that I mean, that all mortal flesh may, at times, be imbued by the spirits; but that no particular spirit, when weighed in what may be termed the philosopher's scales—that is, the scales of reason—has any advantage at the final reckoning, over other spirits. Whatever your condition in mortal life may be, it is only a question of changing conditions and environments, and you become a different person. While on the mortal plane you may be able to command success, but change to the spirit state, and you will have to learn upon some other spirit for success. I intended, when I came here, simply to say, that through reading a Latin work, written by a monk, (who will speak here, if he has a chance), I knew that Christianity, in the first, second and third centuries, rested solely upon the doctrines of Apollonius of Tyana and Basilides the Gnostic, intermingled with Platonism. But, as well might the solid rock, standing upon the shore of the ocean, attempt to keep the mighty waves from beating against its breast, as for a mortal to have attempted to tell the truth about Christianity in the sixteenth century. This I say here to-night, and I say it under compulsion. [Here the spirit made the medium rise from his chair and in seeming agony of conscious wrongdoing asked:] Under the compulsion of whom? Under that of no single spirit, but by the disappointed hopes of millions who believed and trusted in Christianity. It is by them I am compelled to come here to-night.

[We take the following concerning Bellarmine from McClintock and Strong's Cyclopaedia of Ecclesiastical Literature.—Ed.]

“Robert Bellarmine, cardinal and bishop of Capua, was born at Monte Pulciano, in Tuscany, Oct. 4, 1542, being nephew, on his mother's side, of Pope Marcellus II. His father, intending him for civil life, sent him to the University of Padua; but the bent of his mind was toward theology, and in 1560 he entered the Society of the Jesuits. His remarkable talent and progress in knowledge induced his superiors to order him to preach while he was only a deacon; and at Mondovì, Florence, Padua, and Louvain, his talents as a preacher were first known. In 1569, he was admitted to the priesthood, and in the year following lectured on theology at Louvain, being the first Jesuit who had done so. He preached also in Latin with great repute. Upon his return to Rome, in 1576, Pope Gregory XIII, appointed him lecturer in controversial divinity in the new college (*Colegium Romanum*) which he had founded; and Sixtus V sent him with Cardinal Cajetano into France, in the time of the League, to act as the theologian to that legation, in case any controversy should arise with the Protestants, for which his studies, during his residence in the Netherlands, had eminently fitted him. In 1598 he was elevated to the purple by Clement VIII, and in 1601 he was made archbishop of Capua. This see he held only four years, and resigned it on being appointed librarian of the Vatican, refusing to retain a bishopric at which he could not reside. He would have been elected pope had not the cardinals feared the degree of power the Jesuits might have attained with one of their body on the papal throne. Bellarmine died on the 17th of September, 1621, aged sixty-nine, with the reputation of being one of the most learned controversialists of Europe.”

It was the spirit of this learned and influential

Roman Catholic Jesuit priest, and bishop and cardinal, that returns and testifies that he, as recently as the latter part of the sixteenth and beginning of the seventeenth centuries, knew that Christianity in the first, second, and third centuries, consisted of the doctrines of Apollonius of Tyana, the doctrines of Basilides the Gnostic, and the doctrines of Pato; but that he did not dare, cardinal as he was, to make known what he knew about those matters, when in the mortal form. The Latin work to which he referred was a work written by a monk, John of Damascus, or John Damascenus, as he was called. In relation to the spirit's defence of the papal rights against the encroachments of the temporal power, we cite Chambers' *Encyclopædia*:

“In his work, *De Potestate Pontificis in Temporalibus*, (On the Pope's Power in Secular Matters), he introduced the doctrine that the pope must be held as supreme over all kings. On this account the book was held as treasonable in Paris, Venice, and Mentz.”

It is to this condemnation of his teachings that he refers, when he speaks of having become, as it were, an exile. It would seem that the main purpose of the coming of this spirit was to prepare the way for the coerced communication of Pope Hormisdas, which will follow. Surely the battle for truth has been won, when such learned spirits as Robert Bellarmine are compelled to return, to thus bear testimony for truth, and against error.

JOHN DAMASCENUS,

(An Early Ecclesiastical Writer).

My salutation shall be: Vain is the hope-in gods and saviours not backed by individual actions. I, in my day, translated many works from the Greek and also the Armenian tongues. And, after a close examination of the Christian Scriptures, I found they were totally inadequate to prove anything that was new or original, in contradistinction to the writings of Gautama Buddha and the canons established at the Council of Asoka. These were extant, in writing, in my day; and one who has communicated with you, Arisages, (the Armenian), well knew that the Buddhist canons of Asoka and the catechism of the Christians were the same, as nearly as one language can express the meaning of another. And it was my opinion as a monk, and it is my opinion as a spirit, whatever your opinion may be as mortals, that the Christian catechism, as it now exists, was taken from the ritual of the ancient Greeks, in relation to their harvest home festivals, in honor of Bacchus, the god of wine, and Ceres, the goddess of corn, they being identical, the one with the other. I formed this opinion from the evidence furnished by the documents then in my hands. The learned cardinal who preceded me, read my opinions upon these subjects, and he saw their truth. But I do not think that my book survived the French Revolution. It was a question with me, and one I was very anxious to settle, whether the evidence that then existed was of such a character as to be worthy of my placing confidence in it, and to stake my future happiness upon it. Before I left my mortal form I was confident of one thing, and I learned this at a circle (as you Spiritualists would term it) held at what is now called Adrianople. At that circle I received evidence through a man named Pelasius, that all that I then thought I knew about God, Jesus, and theology, was like an Arabian legend known in my day. That legend said that hundreds and thousands had died and their spirits had appeared at the gates of Paradise. The prophet asked them: “Have you the golden key?” They answered, “No;” and hundreds turned away. At last an old and venerable man, whose beard and hair was as white as snow, came to the gate. The prophet asked, “Have you the golden key?” He answered, “Yes;” and looking the prophet in the eye, he said: “Good actions.” Thousands have gone into Paradise since, under the good man's interpretation of the golden key. That one circle—that one communication—has made John Damascenus the happy spirit he is to-day. I have no affinity for any church, but I have an affinity for a good heart.

[We take the following concerning John Damascenus from Smith's Cyclopaedia of Theology, etc.—Ed.]

“John of Damascus (*Johannes Damascenus*) one of the early ecclesiastical writers, and the author of the standard text book of dogmatic theology in the Greek Church, was born at Damascus about the year 676 A. D. His oratorical talents caused him to be surnamed *Chrysorrhoas* (golden stream) by his friends. Little is known of his life except that he belonged to a high family, was ordained priest, and entered the convent of St. Sabas at Jerusalem, where he passed his life in the field of literary labors and theological studies. The other details found concerning him in his biography by John, patriarch of Jerusalem, are considered untrustworthy. According to this writer, John Damascenus' father was a Christian, and governor of the province of Damascus, then in the hands of the Saracens, and John was ably educated by an Italian monk. He died between 754 and 787. In the former year we find his last public act, protest against the iconoclastic Synod at Constantinople, and the later Ecumenical Council of Nice honored his memory with an encomium. The Greek Church commemorates him on November 29th and December 4th, and the Roman Catholic Church on May 6th. Church writers agree in considering John Damascenus as superior to all his contemporaries in philosophy and erudition; yet his works, though justifying his reputation, are deficient in criticism.”

We have not a doubt that the spirit told the truth when he spoke of the identity of the Buddhist canons of Asoka with the Christian canonical doctrines; and that the ritualistic observances of the Christians are all derived from the Grecian ceremonies observed in celebrating the rural festivals of Bacchus, the god of the vintage, or of wine, and of Ceres, the goddess of corn. As we can find no reference to a work by John of Damascenus, which treats of these subjects, we may reasonably infer that it is not now extant, although it appears to have been in existence in the time of Robert Bellarmine, as late perhaps as 1621, when

the latter died. The testimony of this spirit to the fact that he realized the truth of spirit communion with mortals, at Adrianople, in the seventh century, shows how carefully the Greek Church, as well as the Roman Catholic Church, has concealed that momentous truth from its adherents. Such testimony as this is a sufficient answer to the question: What good is there in Spiritualism? The spirit of John Damascenus tells us that it was that one ray of spiritual light that secured him happiness as a spirit. It has been and will be the salvation of the happiness of all mortals in the near future, or truth has not the power that all nature proves it to have.

HORMISDAS.

(A Roman Catholic Pontiff.)

Well, as Lord Bacon says I must come here, I suppose I must; but may the devil take you all. [This was said after a terrible resistance on the part of the spirit, and after much persuasion on our part.] If you had held power for thirteen hundred years, you would not feel like laying it down here to-night. If what I labored for and consummated, had been followed up by my successors, your infidels would not have dared to send your bold, daring and vindictive spirits over here to fight us. I united the Greek and Roman Churches after they had once separated. And I lay all the folly of these infidels to the folly who afterwards broke that union. Curse the truth! Damn the truth! I would lie to you, but I cannot. I am forced to tell the truth by two spirits who stand watch here—Apollonius of Tyana and Lord Bacon. I knew that Eusebius was a forger upon the writings of Apollonius of Tyana. I know that Eusebius was a scoundrel. I know I was a scoundrel myself. Oh, spirit psychology! how great is thy power! I was one who helped to destroy Marcion's Epistles, known in my day as the Pauline Epistles, which were nothing more than copies of the writings of Apollonius of Tyana, under that name. They were entitled, to the Galatians, Thessalonians, Corinthians, and also Revelations. The Epistle to the Romans was considered spurious by me. In my day Jesus Christ was worshipped in the form of a Lamb; and shortly after my time this symbol was altered by Constantius Pogonatus to the Cross, to conceal his astro-theological origin. Romanism is Paganism changed into Christianity. I knew this, and I helped to destroy many copies of the writings of Apollonius, and of his disciple Damis, and also of the writings of Basilides the Gnostic. And I destroyed them for the worst of all reasons, namely, to secure power. I have told all I know. [Here the spirit made a great effort break from the control, but he was forced to proceed.] I knew at Rome, in my day, one Curtius Quintus, whose ancestors had known and conversed with Apollonius of Tyana when the latter was living, and therefore had positive evidence that Apollonius not only lived, but that he wrote the Christian Gospels; just as you have positive evidence that your George Washington lived. [The spirit here begged to be released, and his request was granted. Before leaving the control, however, he asked:] Was either of you ever compelled to tell the truth while assembled thousands looked upon your disgrace?

[We did what we could to make this spirit feel that he had done a righteous act in disclosing what he had done, and assured him that it would redound to his own good as well as the good of humanity. We asked his leave to take his hand, which he granted; and with our hands clasped, we again appealed to his better nature, and at last succeeded in bending his iron will. With great emotion he said: “I came cursing you, and cursing truth. I leave, blessing you for your patience and fraternal assurances.” We translate the following concerning Pope Hormisdas from the *Biographie Universelle*.—Ed.]

Hormisdas was elected pope on the 28th of November, A. D. 514, and succeeded Symmacus. He was born at Frosinone, in the Campania of Rome, and was well versed in literary studies. His virtues corresponded to his talents, and he merited the honors of the election. Anastasius was then on the throne of the East, and protected the followers of Eutychius. His competitor in the empire, Vitalian, after having obtained some military success against Anastasius, on the contrary supported the Catholic party, and desired them to call a council to adjudge the differences. Anastasius having been obliged to consent to it, received the legates of Hormisdas, who also desired a union, but on condition that they would accept in the East the acts of the Council of Chalcedonia, and particularly that they would pronounce the condemnation of the memory of Acacius, that patriarch of Constantinople, who had been one of the first to protect heterodoxy. Anastasius refused the latter point, and the pope would not have insisted upon it, if the Senate of Rome had not written, that without this condition no union between the two churches could be hoped for. Thus the legates of the pope returned without having attained anything. Hormisdas was not repelled, and sent back new ambassadors to Constantinople. The refusal of Anastasius and his bishops being always the same, the persecution carried on by the Eutychian monks of Syria, against the Catholic monks of the pope, became more violent. Anastasius resolved to resist to the last extremity; but St. Sabas and St. Theodosius came to Constantinople at the head of nearly ten thousand monks, and presented a request in which they renewed the demands of the court of Rome, and declared that they were attached to the four councils as they were to the four Evangelists. From that moment the empire remained passive, and things remained undecided until his death, which happened 518. Justin, his successor, and the patriarch John, were more favorable to the demands of Hormisdas, and declared their consent, for the good of the peace and reunion of the churches. Thus the name of Acacius was erased from the diptych, and consequently from the communion of the faithful. So far they have praised the zeal, prudence and firmness of the pope; but many people have blamed his severity when he, in a similar manner, exacted the erasure of the names of Euphemius and Macedonius, the successors of Acacius, the whole of whose lives had been exemplary, and who did no other wrong than to obey the necessity of not disturbing the tranquility of the East, and submitting to public opinion. Hormisdas displayed the

same zeal for preserving the faith and discipline in the Western churches. That was the result of his instructions addressed to St. Avit in Narbonne, Gaul, to John Taragona, and to Sallust of Seville, in Spain. His private conduct was not less praiseworthy. He manifested some edifying examples of modesty, penitence and of charity; took great care of the exterior observations of religion; instructed the clergy in psalmody; and ornamented several churches in the city. He died on the 5th of August A. D. 525, after nine years and ten months of pontifical life. There are about eighty letters of this pope, in the collection of the Councils. His successor was John I.”

It was the spirit of this ambitious and politic pope that was most reluctantly forced by the psychological power of liberal and advanced spirits, to come back and testify to his mortal knowledge of the spuriousness of the Christian Scriptures; and his obstinate reluctance, after 1300 years in spirit-life, to confess that fact. So completely had his love of power possessed him, that notwithstanding that long probation in spirit-life he was as ready to conceal his soul-corroding secret, as when in mortal form he wielded the power of the Church of Rome. The spirit speaks wisely when he says, the division of the Christian Churches of the East and West, after he had united them, had hastened the downfall of the Catholic power in spirit-life; and reduced it to such a state of abject helplessness, that the spirit of one of its proudest and shrewdest pontiffs was brought a helpless captive to the confessional, there reluctantly to be forced to confess his ecclesiastical offences. Had the union of the Greek and Roman Churches been preserved, there is no knowing how long the advent of Modern Spiritualism would have been delayed, and the reign of Christian superstition and bigotry have been maintained.

Hormisdas tells us that he knew Eusebius was a forger and a scoundrel, and admits that he himself was as dishonest as was Eusebius. He states the fact that the Epistles of Marcion were in existence when he lived A. D. 525, and that he knew them to be copies of the writings of Apollonius of Tyana, Basilides and Plato, and that he helped to destroy those writings. He tells us that Jesus Christ was worshipped in his day, as a Lamb, and that to conceal the astro-theological significance of that Zodiacal symbol, the crucifix, or crucified man was substituted in the reign of Constantius Pogonatus—all of which is certainly, historically true. No crucified man was thought of by Christian priests and prelates until the latter part of the seventh century, when the Sixth Council of Constantinople substituted the crucified or crossified equinoctial Lamb, by a crucified man, to symbolize the Christian mutton-worship. This substitution took place in A. D. 680, fifty-seven years after the death of Pope Hormisdas.

Another undoubtedly true confession of Hormisdas is, that he helped to destroy many copies of the writings of Apollonius, of Damis the disciple of Apollonius, and of Basilides the great Alexandrian Gnostic. It therefore seems highly probable that as late as A. D. 525, there were still many copies of the writings of those true and real Fathers of Christianity; those pagans, as the Christian Clergy of later times have been pleased to call them.

But we come to a still more important fact, when the spirit of Hormisdas was forced to admit that he had learned from the Roman historian Curtius Quintus that his ancestors had conversed with Apollonius of Tyana, and from him he (Hormisdas) had learned, not only that Apollonius had lived but that he wrote the Christian Gospels. When our readers are informed who Curtius Quintus was, they will see the vast importance of this pontifical spirit disclosure. We take the following concerning that Roman author, from Smith's Dictionary of Biography:

“Q. Curtius Rufus the Roman historian of Alexander the Great. Respecting his life and the time at which he lived, nothing is known with any certainty, and there is not a single passage in any single writer that can be said to positively refer to Quintus Curtius, the historian. One Curtius Rufus is mentioned by Tacitus and Pliny, and Quintus Curtius Rufus occurs in the list of the rhetoricians of whom Suetonius treated in his work *De Claris Rhetoribus*. But there is nothing to show that any of them is the same as our Quintus Curtius, though it may be, as F. A. Wolf was inclined to think, that the rhetorician spoken of by Suetonius is the same as the historian. This total want of external testimony compels us to seek information concerning Quintus Curtius in the work that has come down to us under his name, but what we find here is vague and unsatisfactory as that which is gathered from external testimonies. There are only two passages in his works which contained allusions to the time at which he lived. In the one in speaking of the city of Tyre, he says, *vincit tunc longa pace curta refoveat, sub tutela Romane manus tundit acquisit*; the other which is the more important one contains a eulogy on the emperor for having restored peace after much bloodshed and many disputes about the possession of the empire. But the terms in which the passage is framed are so vague and indefinite; that it may be applied with almost equal propriety to a great number of epochs in the history of the Roman Empire, and critics have with equal ingenuity referred the eulogy to a variety of emperors, from Augustus down to Constantine, or even to Theodosius the Great, while one of the earlier critics even asserted that Q. Curtius Rufus was a fictitious name, and that the work was the production of a modern writer.”

We cannot quote further in relation to this most uncertain historical question; nor is it necessary, in face of the clear and inextinguishable light which the communication of Pope Hormisdas throws upon it. Who can reasonably question that the Curtius Quintus of whom the spirit

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